THE UNITARIAN ADVANCE

A MAGAZINE OF DEFINITE PROGRESS AND VIRILE OPTIMISM IN RELIGION

"Speak unto this people that they go forward"

MARCH 1911

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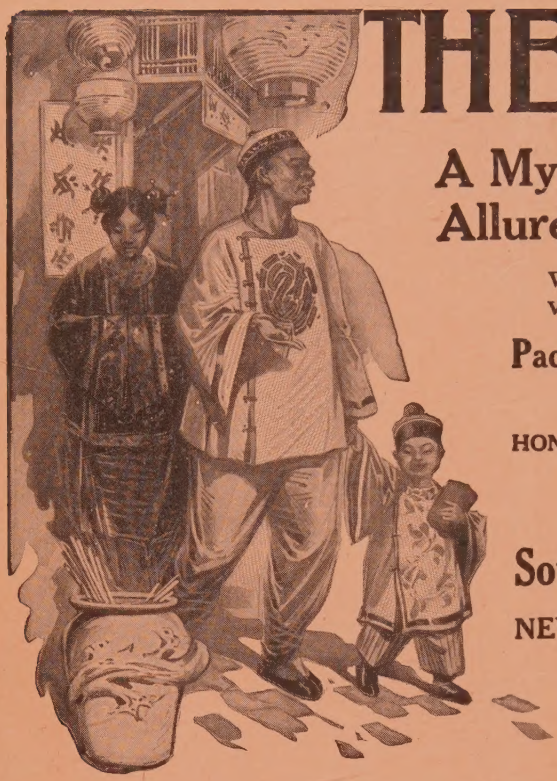

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The Unitarian Advance

GEORGE H. BADGER, Editor

ASSOCIATE EDITORS: JOHN HAYNES HOLMES, CHARLES WESLEY CASSON, HENRY WILDER FOOTE, EDGAR SWAN WIERS, FREDERICK ROBERTSON GRIFFIN, ALSON HAVEN ROBINSON.

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Contributing Editors: Rev. Thomas R. Slicer, of New York; Rev. Jabez T. Sunderland, of Hartford, Conn; Pres. Franklin C. Southworth, of Meadville, Pa.; Rev. Thomas Van Ness, of Boston; Rev. Wilson M. Backus, of Minneapolis, Minn.

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"NEITHER DO MEN LIGHT A CANDLE AND PUT IT UNDER A BUSHEL"

UNITY

A WORD TO THE RELIGIOUSLY UNAFFILIATED

There are earnest thoughtful people in Montclair and the neighboring communities who are connected with no church. Are you one of them? In this age of organization does not the religious life need organized expression? Do you not need fellowship in your endeavor to make your life one with the life of men and the life of the universe?

Is it not better to have churches in Montclair than not to have them? Do they not contribute to the welfare of the community? If so, would it not be a satisfaction to you to help carry on this work? Can you not find in the church of some creed or in the church of no creed, your place where your life can be made to mean more to you and to your fellows?

Unity Church cordially invites you to come and get acquainted with its aim and spirit. If you are in sympathy with these, no matter what your creed or lack of creed may be, you are asked to come as often as you can and, if no other church would mean more to you, we should be glad to have you with us regularly. All seats are free.

THE PURPOSE AND THE GOAL.

From the Dedication Service of Unity Church, Easter Sunday, April 23, 1905.

To righteousness we dedicate this house to purity of heart, to holiness of purpose, to loyalty to our ideals, to the life of God within the soul of man.

To truth we dedicate it, to the spirit that seeks the truth, that trusts the truth, that speaks the truth in love, and speaks it though one must stand alone, that seeks for substance under forms and symbols, and for unity beneath differences.

To the open mind, to the doubt that guides to light, to the joy of reverent conviction, and to reverence for others' reverence when it differs from our own, we dedicate this church.

To love we dedicate it. To the kind face, the tender word, the self-forgetting deed; to the forgiveness and the charity which never faileth; to the bearing of each other's burdens, the remembering of those who are bound as bound with them, the love of every unloved creature, the joining of hands in holy purposes let us strive henceforth to dedicate this church.

To the faith that no good thing is failure, no evil thing success; that to love goodness and to live it is the supreme aim of religion, and that the religious life is the truthful, helpful, thankful life; to the sense of union here and now with things eternal let us seek to dedicate our church.

The object of this society is to maintain a church based on absolute mental liberty; a church which shall aid the growth of pure and high character, which shall cherish the spiritual traditions and experiences of the past, but shall hold itself open to the new light and higher developments of the future; a church which shall endeavor to secure a closer and more helpful union in the great law of love expressed in the Fatherhood of God and the Brotherhood of Man.

Any one interested in receiving liberal literature, such as President Eliot's, "The Religion of the Future," Wendte's "What Do Unitarians Believe," John Fiske's "The Eternal Reality of Religion," Theodore Parker's "The Transient and Permanent in Religion," Emerson's Divinity School Address, or other notable addresses, can obtain these by sending to Lock Box, No. 427, Glen Ridge.

THE PROBLEMS OF TO-DAY

A series of Sunday evening services with addresses by qualified experts will deal with the pressing problems of the life of the day, individual and social. These are free to all. Sunday evenings at 8.

February 5—"Modern Life and the Church." Rabbi Samuel Schulman of Temple Beth-El, New York City. Rabbi Schulman is one of the eloquent preachers of New York and will speak from a wide experience having been born in Russia, educated in America and Germany and held pastorates in Montana, Missouri and New York. "We face in modern life a greater crisis than that before the Civil War," George W. Perkins declared before the National Civic Federation. Can the Church rise to the need?

February 12—"The New Democracy." Rev. Anna Howard Shaw, of New York City. Mrs. Shaw has been closely identified with the temperance movement and the cause of woman's suffrage for years.

February 19—"The Ethical Effects of the Food and Drugs Act." Dr. Harvey W. Wiley, M. D., of Washington, D. C. Dr. Wiley has been the fearless leader of the recent movement in America, for pure food and pure drugs.

February 26—"Am I My Brother's Keeper? —The Fundamental Problem of the Day in a Republic." J. Horace McFarland, of Harrisburg, Pa. Mr. McFarland has been the President of the American Civic Association since 1904, and was recently re-elected. He is one of the leaders of the movement for civic improvement and municipal betterment.

A full announcement of this course with complete biographies of the speakers will be sent to any one sending a postal request to Mrs. W. M. Brown, 136 Union St., Montclair.

THE MEN AND WOMEN OF TOMORROW

As never before, we are beginning to appreciate the primacy of youth and the importance of religious education. Some time ago we discovered that it was not a question whether our boys and girls should receive religious instruction; the only question being as to who should impart it. We are now possessed with the conviction that we are the ones to instruct our children, and are not to leave the matter to our servants, and to the boys on the street.

Is your boy and girl in the way of learning to know that this world is a moral order in which truth and right and love are bound to prevail? That right and strength are one? That the highest life and largest success are the same? Should you not help the Sunday School to become the great promoter of Christian manhood and womanhood?

The demand is not only for the men and women who know, but for those who are. You can help the Sunday School meet this great social need.

The life of greed and grind is recognized as small and unsatisfactory. Is your boy aimed for something better? Cannot the Sunday School help?

Nobility of soul, the equipment for deep and high, for broad and satisfying life come not without seeking. The Sunday School helps. Will you help the Sunday School?

Believing as Unitarians do in Religion, Christianity, God, Revelation, Jesus, Prayer, the Bible, Human Nature and Immortality, who can justly charge us with not believing anything? These churches accept the religion of Jesus holding in accordance with his teaching that practical religion is summed up in love to God and love to man.

THE QUEST

The topics of Mr. Wiers' sermons for February will be.

February 5—"How Can We Be Spiritual?" What is it to be spiritual? Do we not often confound the word with emotional and devotional and the formally religious? Is not to be spiritual to be in the spirit of the universe? Must we not then seek to know what manner of world it is in which we live? Is a good knowledge of science and philosophy and theology necessary for this? If it is a world in which truth and love and goodness are the real and enduring things must we not atune our lives to them to become spiritual and accord to only such forms, religious and social and commercial, as embody these?

February 12—Lincoln's Birthday—"Knowest Thou the Land?" Is there anything distinctive in the American spirit? Has America contributed anything lasting to the life of the nations? Are we extremely practical and worshippers of the almighty dollar or are we idealists and careless of wealth save as a means to self-expression and power? Is the captain of industry, the organizer of high finance, the multimillionaire or Lincoln and Whitman, most typical of America? Has "the American always been a rebel, a living protest?" Have we a serious national purpose? Does America really mean opportunity and democracy and an utter faith in the people and the future?

February 19—"Who Is the Christian?" What distinguishes the Christian from the Non-Christian? Is Christianity a certain code of faith or an attitude towards life or a reincarnation of the eternal Christ? What is the heart of the message and mission of Jesus? What exalts Jesus above Confucius, Buddha, Mohammed, Zoroaster and the founders of the other world religions? Is it possible to live to-day as Jesus lived?

February 26—"The Great Adventure." Rev. Alfred Rodman Hussey, of Baltimore, will preach. Mr. Hussey is the pastor of the historic church in Baltimore, where at the ordination of Rev. Jared Sparks, William Ellery Channing, preached his great "Baltimore sermon," "the American religious Declaration of Independence."

FOR WIDER KNOWLEDGE, DEEPER THINKING, TRUER LIVING

A Young Men's Class in the Principles and Ethics of Business, meets Sunday mornings at 9:45, under the leadership of Mr. Emerson P. Harris. The subjects for the February Sundays are: "The Corporations—How Men and Money Unite for Business." "Extractive Industry—Dealing with Nature." "Transformative Industry—Dealing with Mechanical Laws." "Distributive Business— Dealing with People." Subjects to be treated later are, "How Money is Made." "What Makes Success." "Personal Qualifications." "Choosing a Pursuit."

Each Tuesday afternoon, at 4:30, a Dante Circle meets in the parlors of Unity Church, to read a canto of the "Divine Comedy," and discuss meaning and lessons. The circle is reading the beautiful "Purgatorio" this winter and invites any one interested to come once or often.

"The Modern Phonograph and Moving Pictures" will be the subject of a lecture before the Men's Club on Monday evening, February 20 by Mr. Frank L. Dyer, the counsel of Thomas A. Edison, and co-author of the recent life of Edison. This will be illustrated by an exhibition of moving pictures. The public is invited. 8 P. M.

"Moliere, Student, Satirist, Revealer of Men," will be the theme of a talk before the Woman's Alliance on Tuesday, February 28, by Rev. Edgar S. Wiers. 3 P. M. All invited.

UNITY CHURCH, Church Street, Next to Public Library, Montclair — Come, Let Us Reason Together

HOW ONE CHURCH ADVERTISES

See Mr. Harris' article on "Should the Church Advertise?" on page 213.

The Unitarian Advance

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VOLUME I (NEW SERIES) MARCH, 1911 NUMBER 7

MR. LAWRANCE is right. The matter of the religious education of our young is the one tremendously important responsibility resting upon our Unitarian churches which we have pitiably permitted to go by default. Four times the money given for this work ought to be given by every church, every year—*beginning with the year* 1911. We believe that Unitarian people are willing to give it, and are abundantly able to give it, and this without lessening in the least the gifts to other denominational enterprises. What is needed is a more comprehensive, systematic, consecrated method of bringing to our people the opportunities of efficient "fellowship in giving," for all our undertakings. The gathering of resources is a noble function, and should be undertaken with a noble seriousness of purpose.

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MAY we repeat a former urgency of THE UNITARIAN: that the time has come when the American Unitarian Association, which has with such marked efficiency developed its methods of spending money to good purpose, should create for itself a method of raising money—not only for its own work, but in co-ordination with other denominational enterprises—by the establishment of a Department of Fellowship in Giving: (we do not care about the name), *busy all the year round*, under permanent expert leadership, in aiding the churches and the people in the churches to realize their own privileges and responsibilities and opportunities before the crowding demands that are upon us. We can appreciate the spirit of modesty which has deterred the Association heretofore from assuming too aggressive an attitude in soliciting denominational funds. It has a certain tone of magnanimity. But cannot this work be looked upon as a consecrating function—a worthy method of co-operation—which the churches and other denominational bodies will welcome; and which ought, if wisely managed, to involve no petty jealousies or sense of encroachment upon preempted fields, which after all belong to us all together for the progress of truth and right!

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ON two Sunday afternoons recently we attended large "Men's Services" in two different cities. The first was in Tremont Temple, Boston. Tremont Temple is spacious, and it was filled—*with men!* The only music was congregational singing—such singing! The speaker was a revivalist from the West who knew his business. Everything was vociferous: applause was of the political rally order: there were things to laugh at; everybody stayed till the meeting was over. The second meeting was in Worcester. The meeting place was a good-sized theatre. It, too, was filled to the crowding point—*with men!* Here the program opened with an orchestra concert—indifferently good, but a large part of the audience gathered nearer the end than the beginning of this concert. The speaker was a national Y. M. C. A. exhorter, and he, too, knew how to do what he was trying to do. There was not a dull moment at either meeting, though much happened that an average Unitarian congregation would not like. But these men liked it, and it did them good. Both speakers dealt chiefly with ethical topics, and they drove simple, elementary ideas straight home —hitting lustily from the shoulder. One man's topic was "Boose." (Will our Unitarian readers please shudder!) The other man's topic was "An Honest Man." Neither dealt much with platitudes or graceful generalizations:—but had very homely, concrete ideas to present. We enjoyed these meetings immensely.

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FOR it is a great thing to get two thousand men together on a Sunday afternoon for any sort of religious meeting, with no other attractions than somebody to speak

about righteousness, and everybody to have a chance to sing religious songs. It happens every Sunday afternoon somewhere—but never in a Unitarian church. As we sat there we wondered (but not most of all) why we Unitarians, with our superbly human and "this-world" gospel cannot find our way of getting at this same sort of men—(just men) —workingmen, clerks, laborers from the street, many roughly clad and even bad-smelling, to inspire and stimulate and arouse them to such enthusiasm. Chiefly we wondered why we cannot find a way, with our splendid gospel, of inspiring, stimulating and arousing to vehement enthusiasm—ourselves—(just men!) How hard have we ever tried?

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LAST month we said something about a pipe-dream vision of a "Unitarian Men's Conference." This month we proposed to have a "Symposium" on the topic. We suspect there was a bit of impertinence about our manner of accomplishing it. At any rate, one distingnished layman could hardly conceal from us his conviction that such was the case. We wrote to twenty very busy Unitarian laymen, asking them to give us *gratuitously*, and in rather short time, an opinion about something wholly unexpected—and novel. We told them that we knew they were busy, and asked this courtesy only if it was perfectly convenient and agreeable to them. We received several very courteous and friendly replies, but not one contribution to our "Symposium," and not one expression of opinion in the matter. So we have no "Symposium"; and we know it is chiefly our fault, for we asked at too short notice, opinions about a proposition wholly novel and untried. But we still believe very heartily in the plan—and still invite communications regarding it.

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FAR be it from us to have opinions regarding politics or political economies —editorially. Being impractical clergymen and dreaming idealists we have only to do with such pleasing abstractions as Righteousness, Human Brotherhood, and Universal Good Will, and we hope we know our place. But in our purblind vision of mere idealism and from the pigmy view-point of our serene impracticability we are convinced that the Reciprocity Treaty recently proposed between the United States and Canada is very much Our Sort of Thing, and we hope that the practical folks will let it go through. Two great peoples, sharing so much of common tradition and heritage are separated by slender boundary lines into two political entities. We do not think that that political boundary line is ever likely to be wiped away. We believe each people has a peculiar destiny to work out which can most nobly be worked out separately. But the line of separation is not one of hostility. For many decades it has been deemed perfectly safe and wise to leave that boundary line disembarrassed by military fortifications. We see no reason why, by the same token, we should not be as completely "safe" industrially if protective barriers of the commercial sort were wiped away. To talk of "infant industries" on either side needing protection from the hazards of foreign competition from the other side has the accent of opera bouffe, and Anglo-Saxon pluck should ask no odds from kin so near of an age. Industrial reciprocity and good will would seem the rational policy of peoples so much alike yet with such geographical diversities of circumstance; and we believe that a progressive President (who happens also to be a good Unitarian) has served his people well in presenting to them this opportunity of a wider diffusion of international Good Will and human brotherhood.

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BUT while Reciprocity would plainly be for the prosperity and good will of nearly everybody in general, on both sides of the Canadian line, it would be a very bad thing (we are told) for a few Somebodies whose peculiar interests would be affected: and it is the primal business of those few Somebodies to look out for themselves—no matter what happens to "nearly everybody" else. Why not? Isn't that the fundamental axiom of Business? Isn't that what Commerce and Industry are built upon? Isn't any other notion about Business fool-idealism? Of course we preacher-folks have another standard to urge:—that's our business. But honestly, now, can any sane man admit that in Business it is the business of any man, or group of men, or sectional aggregate of men to consent to any public policy that is hostile to private interest? Let's not be hypocritical, or mouth phrases:

fronting the issue unflinchingly, isn't that what Business means?

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OF course this leads to an inevitable conclusion. The business man of to-day who is a good and Christian citizen and neighbor, and at the same time a good and sane business man, lives in two worlds, controlled by absolutely contradictory principles. One is the Kingdom of the Ideal, (let's call it Kingdom of God for tradition's sake) which he pays us ministers to preach to him about, and to which he contributes generously of his means (accumulated by shrewd business method) that its gospel may be promulgated and its institutions maintained. Its gospel is Universal Good Will as the paramount thing in life: the common good before the private gain; the spirit of self-sacrifice as the method of highest self-realization; reciprocity in human relationship the way of widest soul-achievement—the gospel preached by Galilee, centuries ago.

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BUT on the other hand he is a citizen of the world of Business. He has a family to support; he has a self-respecting position to maintain; he has philanthropies to foster (perhaps), and Business is the method of ways and means to these worthy ends. And to try to run business on any other principles than business principles is to go to the wall, to become the object of other people's charity and a reproach to one's own household that suffers in one's failure. To put it bluntly, the Golden Rule, rigorously applied in thorough-going fashion to the Business of to-day means bankruptcy. "The highest good of the largest number," "the common welfare as paramount to private interest," are fine-sounding phrases. But there isn't a level-headed successful business man in the world who would venture to apply to his personal business, *in last analysis*, the ideas here presented. And Reciprocity, however splendid as a political and humanitarian ideal must meet its fate at the bar of those who have private interests to look out for. In this matter "New England conscience" acts no differently from the shrewd "materialism" of newest West. The "chivalry" of Louisiana is on a par with the "commercialism" of New York. How could it be otherwise?

BEFORE the problem of this dual complexity of man's estate there would seem three ways out—for consistency's sake. Some way of reorganizing "Business"; i.e., the world's method of the production and distribution of the means of human prosperity and progress, must be devised, that shall make it compatible with the paramount ideals of religion:—in other words, the realization of the Unitarian's dream that religion shall be made the rational concern of every phase and detail of life: *or else* Religion itself must frankly be made to conform its ideals to the grim Facts-of-the-Case, and unfalteringly find ways of interpreting itself in terms of avowed and acknowledged "Rational Selfishness": *or else* we Unitarians, at any rate, must give over our cardinal principle of religious practicability and be reconciled to the implicit theory of older theologies that Religion is one thing, concerning chiefly Another World and with issues to be kept sacredly distinct from secular concerns: while Worldliness, Business, Practicability make up another and distinct realm of being—necessary though evil—because old Adam fell.

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WHAT of it? We have our own idea. Doubtless you have yours also. Have you the courage of the absolute and final logic of your own idea? The method of the world's Industrial concern of the production of humanity's means of prosperity and progress made over to meet the fundamental principles of Religion:—Religion frankly re-interpreted to be consistent with, and applicable to, the present Business ideal:—or confession of failure for the religious ideal as a workable method of "present-worldliness," according to our modern Unitarian notion:—*which?*

Of course neither, absolutely, so soon as to-morrow morning. Fortunately there is no time-limit for passing in the solution of the whole problem of social progress. The final issue will come slowly—and by detail: and often by processes of inconsistency. A thousand factors of wisdom's imperfection will contribute to the final perfection; and it is our wisdom to welcome every detail of imperfect advance as it comes. From the wisdom of our professional impracticability we hail President Taft's Reciprocity plan as a move toward the "Higher Order." It has good religious tone about it, and if the Busi-

ness world will also let it in—another step toward Millenium is won.

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WE cannot say as much for President Taft's policy of Canal fortification. By singular discord, as it seems to us (mere ministerial dreamers that we are), these two propositions come at about the same time from the same governmental leader. In another column Rev. Thomas Van Ness discusses this issue at some length. We hope our readers will not miss his earnest article. The issue of International Good-Will, as embodied in the program of the world movement for Peace and Arbitration is one of the most urgent upon the Christian world to-day. We feel our responsibility as an organ of *Advance* in religion to keep this issue well in the foreground, and we have asked Mr. Van Ness to have this concern especially in charge in our behalf. We do not deem it wise to multiply "departments" or to permit too long a program of "regular things" to hamper our purpose to find ready space in every issue for the special matters of immediate urgency which should come before our readers. But we have given hearty invitation to Mr. Van Ness, (and he has heartily responded to our request) to see to it that "we do not forget" the import of this cause, but from time to time present us the latest word and the freshest incentive to new consideration, of this growing world consciousness of the crime of human warfare and the practicability of a world "assumption of good-will."

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REVOLUTION OR EVOLUTION IN SOCIAL REFORM

SOME of us are very impatient when we are told that the mills of God grind slowly. We want to speed up the machinery, even though doing so threatens to jar the social organism to the point of a breakdown. We believe that a revolution now and then is a wholesome tonic for society, and, for ourselves, we are ready for one any time. The evolutionary idea of a slow, ordered growth in social righteousness strikes us as being painfully deliberate and hesitating. Let us rather have a complete, even though it be a sudden and violent, break with the past and all its abuses. But in our zeal we are liable to forget that there are several disadvantages in a revolution. The first is its destructiveness. Whether it be a revolution using bombs and barricades, or only a revolution of sentiment, it commonly destroys much that need not be destroyed, things that men in later years would gladly recover if they could. Again the very success of a revolution brings a reaction which often sweeps back the very evils that caused the uprising. The more thoroughgoing a revolution is, the greater the danger of this reaction. The successful revolt of the Puritans against the tyrannies of Charles I. was followed by the reaction of the Restoration, when for a time all that the Puritans had striven for seemed lost. The excesses of the French Revolution were followed by the reign of Napoleon, and it was more than eighty years before the political oscillations caused by the great upheaval were sufficiently quieted to permit the firm establishment of a Republic. That is the story of every sudden and violent change, political, social or religious. It is costly in the destruction of things really precious; it is certain to produce a reaction which will resuscitate, and perhaps re-establish, the hated abuses.

The evolutionary method of reform is slower, less spectacular, in appearance less heroic, but far surer. To re-make a complex social condition, especially when honeycombed with long entrenched abuses, cannot be done at one fell swoop, as our enthusiastic reformers would like. The state or nation can no more jump into the middle of the next century than the individual can jump into the middle of next week. No matter how golden the future may be, we have to live through the intervening days or years, we have to walk step by step—nay, creep inch by inch—towards the goal. Every reform in a democracy is dependent upon the support of public opinion; it can advance no faster than that opinion can be won. The leader who fails to recognize that his first business is to persuade people to follow him, and who does not know that he can accomplish little without their support, is like the officer who gallops at full speed against the foe, far in advance of his supporting infantry. Such an example of heroism is sometimes valuable in arousing lethargic followers, but it is very poor tactics considered as an effective mode of attack upon the enemy's entrenchments. That is the error of the reformer who attacks indiscriminately the whole social organism of his

time. He is going too fast for his supporting columns. The evolutionary method adopts rather the tactics of modern warfare, in which the long line of riflemen, firing at will, lies prone upon the ground, each man wriggling forward his own length, behind any shelter available, between each shot. Slow, dusty work that, but by and by terribly demoralizing to the enemy. So it is in reform. Every real advance proceeds slowly, through the co-operation of many people inspired by the same ideal.

The task of the leader in this battle for reform is to study the field, that he may know where there is best hope of making a successful attack, and then to enlist as many hearts as he can for the campaign. As such a leader the minister must know, and in some measure really grasp, the problems of the community and the age in which he lives before it is worth his while to preach about them. Furthermore, there is little use for him simply to denounce evils unless he can point either to practical steps for curing them, or, more important still, can make clear and persuasive the great spiritual laws which they contradict. He must know what *ought to be*, as well as what *ought not to be*. He must understand that the Kingdom of God is not taken by violence, but is won little by little as men slowly grow in spiritual insight, and in the moral courage to apply their vision to the conditions about them.

One of the most difficult of life's lessons to learn is that of patience. We would fain transform the world into the semblance of our vision in a few short years, and we are reluctant to recognize at last how largely the element of time must enter into all progress. For after all the mills of God *do* grind slowly, and if our work is to abide as a part of the permanent structure of the coming years it can only be because it is laid firmly and squarely upon foundations already accepted. Let us press forward with all eagerness, the exultant champions of equal justice, of wider liberty, of enduring peace among men; but let us not forget that these divine ideals will be effectively realized and permanently established only as they come in obedience to the law of growth. H. W. F.

———o———

Rev. Charles Graves has accepted the call to Albany, N. Y., and will begin his work there in April.

THE FOLLY OF FORTIFICATION

BY REV. THOMAS VAN NESS

WHILE wandering around the town of Galatz (Roumania) waiting for a Russian steamer to take me to Odessa some two hundred and fifty miles away, I was surprised to see no huge fortifications and river military works. In comparison with the many Roumanian soldiers on the streets in Bucharest there were few at Galatz though Galatz is a city of a hundred thousand people drawn from all sections of Eastern Europe.

Once upon the vessel steaming down towards the Black Sea and our boat touched first at one landing on the Russian (Bessarabian) side then at a landing upon the Roumanian shore until Tultscha was reached, not a fortress anywhere. The Captain told me what I ought to have known that the lower Danube River was neutralized and under the control of the International Danube Commission.

At present when there is so much talk about spending millions to fortify the Panama Canal I ask in what way can there be greater danger to the interests of the United States in neutralizing it than to little Roumania in neutralizing the sea end of the Danube?

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Whom has the United States to fear? Who is this "possible enemy" about which we hear? It must be a "sea power" and if so it cannot be Switzerland, Peru, Bulgaria, Russia, China, Sweden or any of the other land powers. There are only five possible powers. Italy, France, England, Germany, Japan, unless one wishes to include Brazil with its opera bouffe navy. I think after naming these we can exclude Great Britain at once for so full, complex and delicate are the financial and commercial meshes that unite us to the British people that a war between us would be more dreadful, more suicidal than the civil war. France, yes, and Italy too, can be excluded from any common sense consideration of hostilities. There remain then only Japan and Germany, but neither nation has an island coaling station on the Atlantic or Pacific that could be used by a fleet sailing from the North Sea or from the Japanese Sea. How then

let us say is Germany to move and maintain great war vessels?

In these days of wireless communication it might be asked what would the American fleet be doing all through the ten days or two weeks which it would take for Japanese or German ships to steam to Colon or Panama?

Are the people who govern Germany insane? It is now a neck and neck industrial struggle between the English and the Germans. Would the Kaiser's government engage in a terrible war with so huge a nation as is ours, a life and death struggle knowing all the while that German trade built up so slowly and patiently would slip into the hands of British merchants? For what end? To what result? Would no voice be raised among the hundreds of Germans who have money invested in the United States? Would no influence be exerted by the thousands of Germans in the United States? The moment one tries to think seriously of such a war breaking out—say in the next quarter of a century—between the Germans and Americans the more one is compelled to see that the thought is born of the most abject fear or else of the most rascally like commercialism which hopes by such military agitation to sell plate armor, vessels, guns and other warlike supplies.

One must know little of Russia to suppose that Japan engaged in a war with the United States, would not immediately set her regiments in motion and move toward Dalney and Port Arthur. What could the Japanese hope to gain by a war with us? Territory? Japan has now more conquered territory than she can well assimilate. Trade? She would be fighting one of her best customers. Prestige? She has all the fame as a military power she wants. Would she desire to be attacked by Russia, by China? to pile up a staggering war debt? to kill off her bravest sons? to make an eternal enemy of perhaps the strongest nation in the world? to commit national annihilation? Yes, all this she would desire if her wise counsellors should suddenly be seized with war mania.

Five millions of dollars every year to maintain the canal fortifications. Why not present Germany with a University? Japan with food and supplies for her starving ones? It would be cheaper. The answer comes back from the militarists "Such gifts would be Quixotic." Why any more absurd than the useless expenditure on guns and armor? What is the duty of church people? On which side of the agitation are they ranging themselves?

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THE LIGHT

By Ruth Sterry

No one knows who lit the light,
But, when the day was done,
We know he climbed where the lamps were kept
And lit them every one;
No one knew or cared for him,
But the ships on the angry sea
Kept by that light off the hidden reef,
And at dawn made the harbor free.

No one will know I lit the light,
But when my day grew late
I entered into the tower of pain
And closed the outer gate—
Then, wearily up the steep dark stairs
I climbed where the lamps were set,
And alone with God and *the shadow* there,
I lit my light, and yet—
No one will know I lit my light,
But perhaps some soul at sea
May sheer off the rocks by its flashing gleam,
And at dawn make its harbor free.

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MEADVILLE SUMMER INSTITUTE

A SUMMER session of the Institute for Religious Education will be held at Meadville again this season. It will begin on Monday, June 26, and will continue for two weeks. It is hoped that churches will early make plans to send their Sunday school teachers and other workers.

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Rev. Howard C. Ives, of New London, has accepted the unanimous call of the church in Summit, N. J., to be its pastor, and will begin his pastorate March 1st. Mr. Ives will also have charge of the Unitarian services in Jersey City.

Modern Advance in Biology

BY REV. JAMES T. BIXBY, PH.D.

EDITOR'S NOTE: *This is the first of a series of articles presenting lines of intellectual and social* "Advance," *in fields cognate with those immediately concerning the work of the religious thinker. The different articles will be prepared by different competent writers, the whole series being conducted by Rev. Edgar S. Wiers.*

ASTONISHING as have been the achievements of modern science in the last generation in disclosing the secrets of chemistry, light, electricity and the other departments of the physical world, its success in revealing the wonders and mysterious methods of life in the organic world have been even more marvellous. The famous discoveries here have been five.

Firstly: the establishment of the theory of Organic Evolution by Darwin, Wallace, Spencer, Huxley, and their fellow workers.

Secondly: the cell-theory of the living organism, tracing the origin of even the largest and most complex bodies to simple cells, nearly identical in form and structure, and showing that all the parts and tissues of plants and animals are built up from such cells, modified in thousands of ways. This was the famous contribution to biology of those keen German observers, Schwann, Schleiden and Von Mohl.

Thirdly: the Recapitulation theory of life-development established by the noted investigations of Von Bach and Haeckel. In its progress from the simple cell, by constant division, and multiplication and modification, up to its perfect form, the animal and the plant recapitulate, as it were, the lower forms of its line of descent.

Fourthly: the supreme importance of the activity of the lower unicellular creatures in causing health and disease in all higher living organisms. The things on which nutrition, growth, reproduction and preservation from decay and death depend are chiefly not masses or particles of dead matter, but certain minute living beings, bacteria, bacilli, fungi, microbes or simple cells and germs, most of them only clearly discernible by the microscope. These micro-organisms are present everywhere, in the air, the water, in the soil, in all our food, in all the processes of life, and death. It is these microbes that spread epidemics, that prepare the soil for plant growth, that break up by putrefactive processes the dead or decaying organic matter and prepare it for assimilation by plants so as to enter again as food into the cycle of life. This realm of discovery includes the nature and function of the white corpuscles of the blood, called Leukocytes or Phagocytes. These large transparent globules in the blood, produced by the spleen, were discovered by microscopic research to be independent living organisms, allied in their nature to amoebae and by a multitude of careful observations they have been found to be the chief agents in devouring and destroying the bacteria or disease microbes which may gain entrance to the blood or tissues of animals, and which, unless their increase be checked, produce so large a part of all animal diseases and deaths. By the wonderful invention of the powerful untra-microscope not only may the scientific observer watch these antagonistic efforts of the white globules and the bacteria to devour each other, but the struggles of the opposing hosts can be shown on a screen and the spectator can see with his own eyes the dramatic victory of the phagocytes and the defeat of the mischievous bacteria when the physician reinforces the health-army by injecting into the blood the proper serum.

A fifth discovery, equally notable, has been that of the Anti-Toxins or blood-serums that serve as antidotes to pernicious microbes, suppressing their multiplication in an unprecedented fashion.

The great name in this field of discovery is that of Pasteur. It is to the patient and thorough-going investigations of this famous Frenchman that millions of human beings to-day owe their life and health.

When Pasteur turned his attention from chemistry in which he had first won renown, to biology, a great controversy as to the nature of fermentation divided the scientific leaders.

Liebig and his followers claimed that fermentation was purely a physical and chemical process. Schwann, Turpin and their school claimed that it was biologic in character, due to a microscopic organism, the yeast-plant or some similar lowly form of life.

Pasteur investigated the matter afresh, putting the opposing theories to new and more vigorous tests and succeeded by a most masterly course of research, in demonstrating that the micro-organisms do all that had been claimed for them and more. It is the microscopic yeast-plant which by seizing on certain atoms of the molecules of the liquid in the vat liberate the remaining atoms in the form of carbonic acid and alcohol, and thus effect the process called fermentation. It is other microscopic plants, bacteria, as the French savan, Devaine, had named them, that break up unstable molecules and liberate the oxygen which organic life requires and in decaying bodies disintegrate the organic compounds and produce the phenomena called putrefaction.

These notable researches of Pasteur proved to have more than theoretical value. They became a fruitful source of suggestion as to the part that these micro-organisms might play in disease. Stimulated by them, another French savan, Devaine, made experiments that convinced him that the malady in sheep called "anthrox" was due to similar microscopic organisms. In Germany, Dr. Robert Koch not only corroborated the observations of Pasteur and Devaine but carried the experiments further. By making cultures of the bacteria in artificial media through eight or more generations, and then inoculating animals with these bacterical cultures, he obtained, in the speedy infection of the inoculated animal by the disease, thus artificially introduced, the most conclusive proof of its bacterial origin. When soon after this, Pasteur was called upon to study and combat the silkworm and grape-vine diseases, he traced these maladies also, to bacterial infection. Having now got their hands on a fruitful clue, the biologists and microscopists followed up in all quarters these new leads. Dr. Koch discovered the tubercle bacillus and the comma bacillus, which is the cause of cholera, thus showing the physician how best to diagnose and combat these dread diseases, and other men of science soon proved that diphtheria, scarlet fever, typhoid, tetanus and cerebro-spinal meningitis and many kindred maladies are also bacterial in their origin.

Still more to be dreaded than these disease-producing bacteria are the minute and lowly animalculæ called the Protozoa which have been found to be the cause of so many fevers. Their chief mode of entrance into the bodies of human beings and domestic animals is by the bites of insects. The organism of yellow fever and malarial sickness comes by an unordered hypodermic injection into our blood, inflicted by two separate varieties of mosquitoes. The fatal sleeping sickness of Africa has been found due to certain microscopic protozoa called—"trympanosomes" injected into cattle or men and women by the tsetze fly. It is from the bites of bed-bugs that the Hindu becomes subject to the fatal disease called "kala azar" and it is by the subcutaneous injections into their human victims wrought by fleas which have previously bitten rats sick with the plague that this dreadful malady is spread from house to house and town to town. To this list of lowly animal or vegetable enemies of the human race, the modern scientific detectives have added lice, hook-worms, tape-worms, cats, dogs, mice, ground-squirrels, oysters, snails, pin-worms, and perhaps worst of all, most filthy in his habits, most active in spreading disease—the common house-fly. The modern man or woman who wishes to keep well should beware of them all. From a single female fly in the eight generations which may come from it in a summer season, over a thousand million descendants may be produced and in a single fly-speck, dropped on food by a fly which has fed on the spittle of a tuberculosis patient, three thousand tubercle germs may be deposited.

The modern house-keeper who would keep well must be actively on guard against all these animal carriers of infection. Every window in summer time should be screened, all food kept protected; kerosene poured often into drains and sinks and all standing water; garbage kept covered and often burnt up; rubbish heaps promptly removed; incessant war carried on against the insect parasites and guests. These precautions may be a little costly and troublesome.

But they are much cheaper in the end than doctors' bills and funerals.

The physicians of 1860 fancied that they knew something about the real cause of human diseases and how to cure them. But these amazing revelations of the microscope in the hands of our biologic experts have demonstrated that before our civil war our wisest physicians had hardly a suspicion of the real culprits responsible for ninety-five per cent of all epidemics of disease.

Where the unsuspected milk, the crystal glass of water, every breath of city air, every tasty dish and domestic pet was shown to be literally swarming with thousands of dangerous microbes, it was a discovery of the most surprising and revolutionary kind.

Naturally, the medical world, as soon as it could get its breath, started to inquire if there were not some important practical applications of these discoveries to health and disease that might be made? One most notable and beneficent one was soon effected by Joseph Lester, a physician of Glasgow. This was the reform of surgery. At this time, every operation with the lancet was fraught with terrible dangers and hospitals were often the seats of epidemics that made the wise man shun rather than seek them. Blood-poisoning was a common after-effect of all serious operations, and "hospital gangrene" and "pus" were words that the surgeon trembled to hear. Erysipelas and puerperal fever not infrequently ran like wild-fire through hospital wards. But Dr. Lester, seizing the hint that Pasteur and Koch had supplied, made experiments to see if inflammation and suppuration in wounds might not also come from these living microbes that swarmed in the air, lurked in the surgeon's hair, clothing, and beard. He found that they did, and he argued that the remedy for blood poisoning and suppuration was rigorously to exclude them. By anti-septic sprays of carbolic acid he shut them out and found that then the wounds healed promptly without inflammation. Further experiments showed that the carbolic spray at the time of the operation was unnecessary, but that sufficient protection was supplied by absolute cleanliness on the part of surgeons and nurses, a cleanliness and disinfection extending to hands, clothes, sponges, instruments and all exposed parts of the body and reinforced by aseptic dressings and cleansings of the wound and adjacent parts with applications fatal to the microbes but harmless to the patient.

By this new method of performing operations on the living organism, coupled with numberless experiments in vivisection on the lower animals, modern surgery has boldly invaded the innermost citadels of the human body, abdomen, liver, stomach, heart, and even brain, and saved the lives of thousands for whom old-time surgery would never have imagined there was any human help.

For the surgeon thus to be able with comparative safety to combat full developed malady with the lancet was a grand step forward for the medical profession. But a far greater one was made by the methods which soon followed of supplying immunity against infectious diseases by means of certain organic serums.

This was initiated by Pasteur, who from the analogy of the process of vaccination, inoculated sheep, attacked by splenic fever, with a liquid containing the same specific germs in a weakened state. After the inoculated animals had had a mild attack of the fever they became immune from further and more severe attacks.

Emil von Behring, a German physician, in 1893 applied the method in a much improved form to the cure and prevention of that dreaded scourge of childhood, diphtheria. By injecting the diphtheria germs into horses and then, when at length, the animals had in their blood manufactured an antidote to the poison, inoculating the human patient with the health-giving serum, the mortality from this devastating epidemic was reduced in such a wonderful measure as to establish the anti-toxin as the specific remedy for this malady. The success was so great as to inspire not a few physicians to think that all that was needed to conquer every infectious disease was to find and prepare its appropriate anti-toxin.

Unfortunately, in many other diseases, the bacteria worked in such a different way on their victim that no serum-antidote was manufactured by the animals that had been inoculated.

After a while however, the distinguished physician, Dr. Simon Flexner succeeded in making serums which directly destroyed the bacteria instead of merely supplying

an antidote to the activity of the disease-producing bacteria. The serum which Dr. Flexner discovered for the cure of cerebro-spinal meningitis acts in this effective fashion and has reduced the mortality of this dangerous disease from 80 to 25 per cent.

Similar serums have been prepared to combat bubonic plague and have been astonishingly successful.

The tuberculin serum devised by Dr. Koch for the cure of tuberculosis has not yet done as much as was expected from it, but constant efforts to perfect a serum for this great scourge of the human race are being carried on and it is believed will soon succeed. Meanwhile the wonderfully effective campaign against tuberculosis which Dr. Koch has led in Germany, and Dr. Knopff and others have carried on in New York, have made tremendous reductions in the mortality which prevailed before the tubercle bacillus was discovered.

Through these well-demonstrated associations with disease and death, the word bacteria has come to have a most sinister sound. But one of the recent surprises is the revelation of their great helpfulness to every man who raises a grain of wheat or a tree of good fruit. What makes them so important as friends or foes to our race is their marvellous power of multiplication. Dividing and sub-dividing themselves every few minutes, their reproduction is so rapid that if conditions were entirely favorable, some species would in twenty-four hours produce seventeen million descendants and the resultant mass, if they found plenty of food to eat and room in which to spread, would weigh over seven thousand tons. In a single grain of soil from a field in Kansas over a thousand million have been found.

Now, for healthy and vigorous plant-growth one of the great needs of vegetation is nitrogen. In former days, nitre and its various compounds, as in guano and other fertilizers was transported long distances and at great expense, to supply the needed element for plant growth.

But in the mighty reservoir of the atmosphere and in all the interstices of the soil, nitrogen abounds. Four-fifths of the air is nitrogen. But nitrogen is so inert that most plants can not by their own chemic power extract it from the air. When wheat or other cereals have been planted for a series of years on one and the same field, the nitrogen in the soil becomes exhausted and the land refuses longer to produce a good crop. Wise farmers long ago discovered that when a soil seemed thus to be worn out, it might be rejuvenated by plowing into its depths certain other crops, such as the cow-pea, vetch, clover, alfalfa, beans and the like. Keen observation discovered on the roots of this class of plants little tubercles or nodules. But what they were good for, if perhaps they were not harmful excrescences that ought to be removed, nobody knew. But when at last the scientific observers with their microscopes turned their lenses on them, they found that these little nodules were the homes of thousands of most beneficent bacteria.

Down in their tiny laboratories under ground, they were at work for man, pulling the free atoms of nitrogen out of the air, transforming it into various nitrous compounds and sending it through the membranes of the plant into the very life tissues. Not only did the bacterial tubercles become themselves a storehouse of nitrogen, but they inoculated the soil and that soil once inoculated would inoculate other soils. A pinch or two of this inoculated soil, say, a twentieth part of a pint, put in a hill of beans has not only produced much larger and stronger plants but astonishingly increased the yield in the pod. The tubercles prove to be soil-restoratives, even when the land seems to be quite worn-out. Such bacterial inoculation of the soil of a cottonfield that had been closed for twenty years has been known to cause an increase of 71 per cent in the crop. Inoculation of wood-land has given an increase of over 300 per cent.

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CHICAGO, ILL.—Third Unitarian Church: On Sunday, January 22d, Rev. M. Rowena Morse entered upon the duties of this pastorate. Of the opportunity offered, the editor of *Unity* says that it is larger, perhaps, than any previously open to a woman minister to prove her ability in a metropolitan pulpit. Miss Morse has had an interesting career thus far, has won academic honors in America and in Europe, has served an efficient apprenticeship as pastor of the Unitarian churches in Geneva, Ill., Keokuk, Ia., and Kenosha, Wis. The Third Unitarian Church has had a long line of conspicuously able ministers, among whom were Carleton Staples, M. J. Savage, E. P. Powell, J. Vila Blake, and, lately, Prof. George B. Foster of the University of Chicago, occupied the pulpit most acceptably. The city papers give her cordial welcome.

Should the Church Advertise?

BY EMERSON P. HARRIS

President of the Unitarian Church in Montclair, N. J.

SEVERAL hundred millions of dollars are spent yearly in this country advising the public what to buy. This expenditure is sufficiently profitable to cause the outlay to increase from year to year. This indicates that we act upon the advice given us by the advertisers to a very large extent. In fact instead of going to buy things we merely consent to buy them.

And now public and semi-public institutions are going out to seek or speak to the people. Municipal, State and Federal governments address the citizen through advertising, and charitable institutions, political parties, and public serving corporations thus seek to educate public opinion. In fact advertising with its undignified beginnings and still associated in the minds of many with the blatant and bombastic, is coming to be the great vehicle of communication wherever it is sought to attract or sway the public.

Is it not true that, as in buying, the *suggestion* is rarely original with us but dates back to the direct or indirect influence of advertising of some sort, so in our other activities we are more apt to act upon some sort of suggestion or solicitation than to start solely upon our own initiative?

Are there not then good reasons for believing that the church can advantageously extend its work and influence through the medium of advertising? Of course it should be borne in mind that advertising is only a vehicle and that the manner and subject matter must be made to accord with the object. Advertising is a very elastic vehicle and can be used to exhibit bad taste but it can also perfectly comport with christian modesty and perfect dignity.

Is it not the duty of a live church to saturate the community with its spirit, to attract all the responsive to its services and to induce as many as possible who do not come to read some part of its message? If a church has a good thing is it not in duty bound to pass it along to all who would appreciate it? Is there power in the truth to uplift men and make life mean more? If so, has a church done its duty until it has carried the word to all who are receptive?

How else can this be done? Word of mouth is wholly inadequate. The mere announcement in the church column in the local paper seems to reach only those who are already familiar with the message of the church and predisposed toward it.

Unity Church at Montclair, N. J., is engaged in a progressive campaign the main feature of which is local advertising, the outcome of which will be awaited with interest. It will be noted by the reduced reproduction of advertisement shown elsewhere,* that the minister, Rev. Edgar S. Wiers, arranged his sermon subjects for January with special reference to this program announcing a series of sermons which would especially interest strangers. In the announcements these subjects are amplified by subheadings calculated to awaken further interest in the topic of the day.

This series announcement, notices of Sunday School and Lecture course and other suitable matter made up a quarter-page (9x11 inch) advertisment in the leading local paper. This was inserted on Saturday, December 31st, and 4500 copies of the same matter were printed and inserted in all the Sunday morning papers distributed in Montclair, giving a total distribution of some 7,000.

The president of the church sent a letter asking members to invite their friends to church and the Membership and Attendance Committee also gave and inspired such invitations. The aim was to treat each Sunday service as though it were a thing that cost money, was of great value; and its benefit should be extended to as many as possible. Of all this the advertisement was the keynote.

The expense of the advertising was $40, and the excess of January plate-collections

* This advertisement is reproduced in reduced form on the page opposite our editorial page.

over those of the same month last year was $44.05. Of course we do not know what our attendance would have been without advertising, nor what our collections would have been, but making fair allowance on the one hand for the steady growth of the church, and on the other, assuming that some of the people who were attracted to us by this use of printers' ink will become regular attendants and contributors, there seems to be fair grounds for believing that the number of people who came to church was increased by some twenty-five per cent and that the added people paid or will pay the expense of bringing them in.

As to results it is too early to give final judgment, but the advertising was repeated February 1st, with new copy of course, and is to be continued a month or two more at least.

The immediate returns were very gratifying. As nearly as can be judged the average attendance of 149 during January was at least 35 more than the usual average or a total increased attendance for the month of nearly 200. So far as could be judged this was due almost wholly to the advertising.

Of course we are not justified in generalizing on such a small basis, but if it should prove that by advertising large numbers of people could be brought to church, and many more influenced by the message sent out, and that the expense of such promotion work would be immediately repaid by new supporters of the church, it would be a very important discovery.

It seems to the writer that there is in this direction a very promising outlook. Of course I assume that the Unitarian Church has a message of value to deliver and that the minister has a grasp of that message and can translate it into the language of the people whom he addresses. It is fair to assume that the message when thus affirmatively delivered would be somewhat pruned and more directly adapted to the needs of the particular clientele addressed and perhaps some of the meeting-house phrases meaningless to the man in the street may be eliminated.

MONTCLAIR, Feb. 8. 1911.

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The annual meeting of the Joseph Priestley Conference will be held with the Spring Garden church in Philadelphia, April 16th.

FOURTH ANNUAL CONFERENCE OF CHURCH WORKERS

The fourth annual conference of Church Workers in State Universities was held at Urbana, Ill., on January 31–February 1. There were present seventy-three delegates from thirteen universities and colleges and three theological seminaries, lying between Ohio and Nebraska, Minnesota and Missouri, and Prof. Graham Taylor represented also the Chicago School of Civics and Philanthropy. Denominationally these delegates were divided as follows: Presbyterians, 18; Methodists, 17; Congregationalists, 11; Unitarians, 7; Baptists, 6; Disciples, 5; Episcopalians, 4; Universalists, 1. The growing importance of the Conference is indicated by the presence this year of the secretaries of six denominational boards of education, and of three secretaries of the Y. M. C. A. and Y. W. C. A. university work.

The program of the Urbana Conference presented in an admirable way the problems confronting the churches in the college towns in their relation to the student body. Not only was this year's conference attended by a larger and more influential body of delegates than any of its predecessors, but the program was far better than any which has hitherto been presented. The entire credit for this is due to the Vice-President, Rev. R. S. Loring, minister of the Unitarian Church of Iowa City, who, with enthusiasm and a high degree of organizing ability, did practically all the work of preparation. The general standard of discussion was good. but unquestionably the ablest papers were those of Prof. Edwin D. Starbuck, of Iowa, and of Dr. Graham Taylor, of Chicago. For the Unitarians, however, the best feature of the session was the informal gathering at the house of Rev. Albert R. Vail, which preceded the formal Conference, at which ths ministers of our college-town churches discussed among themselves their needs and their modes of work.

The Church Workers' Conference, which resembles the Religious Education Association on a small scale, is animated by very much the same progressive and social spirit. It is broadly inclusive, and holds its platform open for free speech. Its very existence is eloquent testimony to the rapid advances in the co-operative spirit among at least the more progressive churches in the past ten years. This year the president was a Methodist, the vice-president a Unitarian, and the secretary a Presbyterian. Next year the Conference will meet at Iowa City, with a president who belongs to the Disciples of Christ, a Lutheran vice-president, and a Presbyterian secretary. Such co-operation is itself the product of an enlarging vision, and is full of promise for the future. There is much which we Unitarians can learn at these gatherings, as well as something which we can contribute to them, and it is a matter of vital importance that we should enter into them in a sympathetic spirit of fellowship.

H. W. F.

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The wives of the ministers of New York and vicinity have organized themselves into a Lunch Club, Mrs. Thomas R. Slicer being hostess at the first gathering, which was at the Barnard Club.

The Next Step in the Development of Our Sunday School Work

BY C. G. HENSON

Of New Orleans, La.

I BELIEVE that the traditional Sunday School ought to be abolished. Popular opinions concerning it are unfavorable. Occasionally, a public man, wishing to intimate that something is dull and weak, calls it a Sunday School affair. The traditional Sunday School is a tame, harmless, innocent institution, a safe place for little boys and girls to spend an hour once a week telling stories, and an opportunity for the larger boys and girls to gossip about the party that was held last week and the dance that will take place in the coming week.

It has been said that our Unitarian doctrines have been taught in a sleepy and indifferent manner. Moreover, it is sometimes remarked that we do not carefully discriminate between Unitarian doctrine and orthodox dogma. We should not teach religious dogmas of any sort, but we ought to teach sound Unitarian doctrines at any cost.

The best definition of religion that I have seen is this: "Religion is the life of God in the soul of man." Religious education is the process of acquiring and assimilating the life of God in the human soul. The period of religious education extends from the cradle to the grave. Religious training is the process of acquiring skill in the knowledge and practice of religion. The period of religious training is confined mainly to youth and the early years of manhood and womanhood. I doubt very strongly if many persons acquire distinctly new religious concepts after thirty years of age.

The word "education" is used by different persons with different meanings. But in all the numerous different usages of the term we note one common reference, that is, *changes*. A person who stays just as he was is not educated. Teachers and preachers do not educate people if they fail to make a change in them. The need of all education, industrial, social, moral, and religious, arises from the fact that *what is* is not *what ought to be*. Whether in the day school or in the Sunday school, the teacher is always confronted with two leading questions: (1) what changes am I to make, and (2) how am I to make them.

In the attempt to answer these two questions intelligently regarding religious training, we may note four steps in the development of modern Sunday school teaching: (1) the preparation of graded lessons for the Sunday school; (2) the character or content of the course of study; (3) the training of Sunday school teachers; (4) a paid Sunday school teaching staff. I shall discuss these points in their regular order.

The New York Sunday School Commission of the Protestant Episcopal Church, in 1903, issued a graded curriculum. The movement has spread through various stages of organization within the Episcopal Church. In 1904 the General Convention appointed a Sunday School Commission which, in 1907, submitted the most complete and thoroughly considered analysis of conditions and needs that has yet appeared before any general ecclesiastical body. The General Convention acted favorably upon the report, and this action practically commits the Episcopal Church to graded lessons, pedagogical methods, a careful system of teacher training, and efficient pedagogical training for those who are candidates for the priesthood. The general effectiveness of this movement may be indicated by the fact that, of 4,600 Sunday schools of this church, 2,000 are already making use of graded text books, and that every lesson system published specifically for such schools has adopted the principle of gradation of material.

The Sunday School Department of the Methodist Episcopal Church has committed itself to the principle of a completely graded course of study. For the use of Catholics, a series of graded text books is now in preparation by a professor in the Catholic University at Washington. Several publishing

houses have encouraged and stimulated the movement for graded Sunday school curricula by the publication of graded text books prepared by experts. The Young Men's Christian Associations have likewise assisted the demand for graded material by issuing graded text books for Bible study.

In 1902 the International Sunday School Association issued a two years' graded course of study for beginners. In 1905 the Convention of this Association approved an advanced optional course. In January, 1908, Mr. W. N. Hartshorn, of the International Committee, declared as its conviction that the Association should provide a completely graded course of study for all schools that prefer such lessons.

My authority for this data concerning graded Sunday school curricula is Prof. George Albert Coe, in a recent pamphlet on "Progress in Religious and Moral Education."

For our own Sunday school we have introduced a graded course of study known as the Beacon Series. It requires twelve years to complete this course of study, provided a pupil is promoted regularly from year to year.

I now pass to the second point in our discussion, the content and character of a graded course of study for religious training.

The following are the titles of the textbooks in the Beacon Series, which we have introduced into our own Sunday school:—

Grade I: First Book of Religion. Grade II: Stories from the Old Testament. Grade III: Stories from the New Testament. Grade IV: World Stories. Grade V: The Bible and the Bible Country. Grade VI: Hebrew Beginnings—Old Testament Narratives; Part I. Grade VII: Hebrew History—Old Testament Narratives; Part II. Grade VIII: Jesus of Nazareth. Grade IX: The Work of the Apostles. Grade X: Movements and Men of Christian History. Grade XI: Comparative Studies in Religion—An Introduction to Unitarianism. Grade XII: The Bible as Literature.

While this may not be the best possible course of study for our Unitarian young people, and while this course of study is based on the Bible as the central and fundamental text-book, it possesses, at least, the merit of a graded course of religious instruction involving careful organization. This course of instruction presents the Bible view of religion. Unitarian boys and girls ought to know the contents of the Bible accurately and thoroughly. They should know what the Bible writers themselves say about this subject and the other subject as contrasted with what the creed makers of dogmatic Christianity have to say.

Not only the contents of the Bible should be known and understood by those who teach in the Sunday school, but we should carefully discriminate as to the methods of Bible teaching. Dr. Lyman Abbott has observed three different ways of Bible teaching in the Sunday school: teaching *about* the Bible; teaching *from* the Bible, and teaching *in* the Bible. A concrete illustration may make the difference clear.

Suppose the subject of the lesson is the Ten Commandments. The teacher propounds such questions as these: When were the Ten Commandments given? By whom were the Commandments given? Which is the more correct version, the one contained in Exodus, or the one found in Leviticus? If the Commandments were written by Moses, did he spin them out of his inner consciousness, or did he get his inspiration from a prior Egyptian code? This method of teaching the Ten Commandments may be called teaching *about* the Bible.

Another teacher approaches the study of the Commandments in a different way. He talks to the class regarding the present-day application of the Commandments, preaches, it may be, little homilies, to the class, much as a minister delivers a sermon to the congregation from a text. For example: How does the first Commandment apply in any way to the present conditions of life in a civilized community where people do not believe in polytheism? or, How is it possible for children reared in the more cultivated families to find any personal application in the Commandment, Thou Shalt Not Steal? This method of teaching the Ten Commandments may be called teaching *from* the Bible.

A third instructor in the Sunday school may use an entirely different method. He assigns topics to different members of the class the Sunday previous for very definite reports to the class when it meets again. He may also indicate certain references which may be helpful to the pupil in his researches.

For example: One pupil may be asked to find out what the various Bible writers say regarding the keeping of the Sabbath. Another pupil may be asked to report to the class what the various Bible writers have to say regarding a belief in one God or a belief in more than one God. Yet another member of the class may be required to report on the subject of truth-telling and honesty and covetousness. This method of teaching the Ten Commandments may be called teaching *in* the Bible.

Probably it is a conservative statement to say that most Sunday school teaching is either teaching about the Bible or teaching from the Bible. While these methods certainly do have some virtue, it must be maintained that the most effective Bible teaching is that which brings the pupil face to face with the exact contents of the Bible. This method of religious instruction in the Bible enables the pupil to form his own opinion and estimate and interpretation. He not only gets the teacher's interpretation, but what is of vastly greater importance, he is enabled to make one of his own.

To teach in the Bible requires a scholarship and a skill not possessed by many who attempt to teach in the Sunday school. To quote from George Albert Coe: "The pupil must not only learn Old Testament history; the fire of the prophets must be kindled in his soul. He must not merely learn how Jesus and the Apostles founded the Christian church; he must enter with Jesus into the work of setting up a republic of God upon earth. Therefore, the pupil's eyes must look, not only at what was, but also at what is. The progress of righteousness in our own age is surely as important a topic of Sunday school instruction as the progress of righteousness in the age of Moses." Hence the imperative need of trained teachers in the Sunday school.

In the day or secular school parents expect certain desirable changes to be made in their children, changes in knowledge, changes in habits, acquisition of skill in certain practical directions, and the state employs trained teachers who have the ability to make these important changes. Definite results are expected, and definite results, good or bad, are checked up. In contrast to this the Sunday school presents a sorry spectacle.

Is it not reasonable to suppose that if our own Sunday schools were a really vital and practical institution, our Unitarian congregation would be more thirsting and hungering for personal and social righteousness than it is? The Sunday school ought to feed the church, speaking both numerically and spiritually. It should inspire those young persons who graduate from the course of study to continue their search for truth in the church and its public services.

Let us now discuss the fourth and last division of our topic: a paid teaching staff in our Sunday school.

We must not forget that splendid work has been done in the Sunday school by volunteers. Thousands of boys and girls have been inspired by such teachers to walk in the path of the just man, which is as a shining light that shineth more and more unto the perfect day. Since the function of the Sunday school is to make desirable moral and religious changes in the thoughts and feelings and conduct of boys and girls, and since this institution managed by voluntary service has not grown into a forceful and vital institution, the question very naturally and properly arises: Would not paid service inject more red blood into the veins of our pale patient?

Assuming that forceful and efficient teaching is the primary consideration in the Sunday school, I take it that all ways and means conducive to this end are logical and wise. Let us, then, enumerate the advantages of paid service over volunteer service in the Sunday school.

First. If teachers are paid for their time in the Sunday school, I believe they will not forget to meet their classes, regardless of headaches and bad weather. A salary, even nominal, will, I believe, secure a more regular attendance of teachers. To do one's best in any line of work some form of contract appears necessary. A salaried Sunday-school teaching staff will establish a contractual relationship between the teacher and the school. We opened our school the first Sunday in October with only one teacher present when there should have been six. Imagine a secular school in which six teachers are employed with only one of them present on opening day. Under ordinary circumstances such a condition never occurs. Teaching is teaching whether in the Sunday school or in the secular school, whether the subject is religion or

mathematics, the Ten Commandments or the multiplication table.

Second. If Sunday school teachers are paid for their services I believe they will make some attempt to prepare their lessons. Since teaching is teaching, then Sunday school lessons must be prepared and assimilated as history lessons and language lessons are prepared in the day school. No wonder so many red-blooded boys and girls, and young men and women, take no deep interest in the Sunday school. There is nothing for them to take an interest in. Nothing is taught. Nothing is drilled. Nothing is tested. Nothing is done. After an hour spent in the traditional Sunday school most children go to their homes with vague and chaotic impressions, glittering generalities, muddy notions that mean almost nothing to them.

Third. If our teachers are paid for their time and work, the home and the church have a right to demand a given measured result. The home and the church have a right to demand a given value for the money paid out. At present the mental attitude of both the home and the church in several denominations, particularly, Protestant denominations, seems to be that of indifference. If religious and moral training of boys and girls is an incidental matter in the general process of their education, then this attitude of indifference is well founded. But if the religious and moral training of our children is a thing of vast moment, a matter of intelligent interest and direction, a question of eternal destiny, then it would appear that both the home and the church have not done, and are not doing, their full and complete duty. The words of that great Voice nineteen hundred years ago still ring in our ears: "Woe unto you, scribes and Pharisees, hypocrites; for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done and not to leave the other undone."

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ISLES OF SHOALS REUNION

THE annual mid-winter reunion of the Isles of Shoals Summer Meetings Association was held at the South Congregational Church in Boston, Saturday, February 11, and everybody (even the speakers) had a good time. This was partly because the dinner was bountiful, though simple, the speaking excellent, and excellently brief, and the attendance good—but chiefly because everybody was at home, and made everybody else feel at home, in the most genuinely informal spirit of good-fellowship, which is the abounding characteristic of all Isles of Shoals functions. Mr. Albert C. Parsons, of Lexington, was toastmaster, very felicitious, cordial and inspiriting in his manner of introducing the speakers who were upon the program. The first speaker was Rev. Samuel A Eliot, D.D., who spoke of "The Wider Influences of the Shoals Meetings," with great charm and forcefulness of thought. The religion of out-of-doors is always the progressive religion, he said, and the glory of the Isles of Shoals meetings is their openness to the four winds of heaven. The second speaker was Rev. Thomas Van Ness, of Boston, who spoke of "The Charm that Never Fails," with a fund of wit and good humor brought to focus finally in an inspiring word of uplift. "The Serious Business of Frivolity" was the third toast, and Miss Mary Lawrance, whose part in organizing the young peoples' pleasant times at the Shoals has always been most generous, spoke gracefully and with no little humor to the topic assigned her. "Ex-Rev." W. W. Peck, of Boston, was commissioned to tell of "The Compensations of Smutty Nose," and he did so with candor, wit and eloquence, to the delight of us all. Rev. O. H. Perkins, president of the Universalist Ferry Beach Summer Institute, was also called upon to say a word of the Universalist meetings, and made us feel a cordial reciprocity of interest and good will in this kindred enterprise. Perhaps the more cordial was this feeling because of a connecting link:—for while the Universalist Summer meetings and the Unitarian Summer meetings are at different places, at different times, with different speakers, and very different sorts of programs, they share together the same quartette, and the presence of the "Westland Quartette" added increased pleasure to our very delightful reunion. They sang several selections in the Isles of Shoals delightful way.

The details of the meeting were worked out most admirably by a committee whose efficient chairman was Miss Caroline S. Burrage, of West Newton.

The Relation of the City Church to the City's People

Second Meeting of the New York Unitarian Club

THE second meeting of the New York Unitarian Men's Club for the season was held Wednesday evening, January 25th, at the Manhattan Hotel. The subject announced was a very practical one—"The Relation of the City Church to the City's People," and an attractive group of speakers had been enlisted to make out the program, and the evening was pleasant, and the dinner good, and a respectable number of people gathered, the majority of whom were ladies. The president of the club, Mr. Charles H. Strong, proved a felicitous and effective toast-master, presenting with some vigor, in his opening remarks, his own definite opinions about some things (in anticipation of other opinions which he assumed to be threatened), and then with brevity and courtesy presenting the different speakers in turn.

The first speaker was Rev. John Haynes Holmes, minister of the Church of the Messiah, whose opinions on the subject were doubtless very clearly anticipated, and who brought no disappointment to those who expected characteristic utterance. He said that he came with the conviction that what was most wanted, in this program, was each man's straightforward conviction, and he was glad of the opportunity to present his own. As the substance of Mr. Holmes' address is contained in his contribution to "The Modern Church and Social Justice," on another page of this magazine, we will not here repeat it, though some of his most vigorous and characteristic statements are not contained there, and the printed page fails entirely to reveal the ringing earnestness and winsome eloquence of the speaker.

The second speaker was Rev. Howard N. Brown, minister of King's Chapel, Boston. His point of view and his manner of presentation had some contrasts of values, with what had preceded. Mr. Brown represents one of the oldest and noblest churches in America, and he himself has had experiences of a full and varied ministerial career. He represented, he said, "a church that had not 'moved up-town,' but had remained where it was planted a century and a half ago: a church that advertised in one-cent newspapers, and opened its doors not seldom for popular services." He had been asked to speak, he said, about the story of the Unitarian Church as regards social justice. The story is a worthy one: and one containing no reproach upon our people for indifference to the welfare of the poor and unfortunate. What has a Unitarian to do in this world—what is he here for if not to make this world somewhat better? That is where his break came with earlier theological conditions. Where he saw his friends interested in the pursuit of happiness in the world to come—he became interested in the miseries of the people about him. He has always been a pioneer in those ventures which modern charities now represent, and has continued to be on the firing line of that battle with poverty and ignorance. Channing was a great humanist, even more than he was a great theologian. Tuckerman, who became interested in the ministry-at-large in Boston, not only began that work along sentimental lines, but was pre-eminently modern in his method. It was he who taught the modern watchword of intelligent philanthropy, "Not alms, but a friend." Mr. Brown reviewed also the work of Dorothea Dix, Dr. Howe, the founders of the Brook Farm experiment, and the part which Unitarians bore in the anti-slavery cause. He also paid a glowing tribute to Dr. Henry W. Bellows, the organizer of the United States Sanitary Commission. All this has been typical of our church from the beginning. It shall be said that our people, while deeply engaged in all this work have not cared to do it through their churches. They have seemed to prefer to do it as individuals rather than through their churches.

The third speaker was Rabbi Samuel Schulman, of Temple Beth El. He began with a pleasant expression of his delight at being present at this occasion, and breaking

bread with so many friends of the liberal cause. He had the greater delight, he said, because his invitation to be present brought with it a certain credential of regularity in liberalism. For one of those anonymous friends who see to it that we see and read what others say of us, either for our delight or discipline, had given him a copy of THE UNITARIAN ADVANCE, marked with red ink at a place where certain words of his regarding the recent union meetings between Jews and Christians had been commented on. Dr. Schulman entered some genial defence of his position then, emphasizing the need of maintaining distinctions when they are real and vital. "The church," he said, "stands for the invisible unity of the spirit. It has its priestly and its prophetic function—both essential. By its priestly ministration it must build up the reverences of men, conserve the established traditions of righteousness and good order, and maintain the bulwarks of established ideals. But by its prophetic function it must frankly deal with living problems and lead in the work of real social betterment. The Hebrew prophets were the ages' great exemplars of social reformers. The social problems of their day were their living themes. So the prophets of to-day must deal with to-day's living problems: child labor, tenement house wrongs, evil industrial conditions, and the like. The church must preach righteousness—and practice it; but it must not commit itself to any political party or economic program. There is too much playing with socialism in the churches. If a man has strong convictions on this subject, the church is not the place to preach them."

The last speaker of the evening was Mr. Charles Steltzle, superintendent of the Labor Temple in New York city. His address was one of singular earnestness and effectual appeal, being spoken out of an experience of dramatic interest, and in the glow of an enthusiasm genuine and fine.

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DEDICATION OF ALL SOULS' CHURCH, INDIANAPOLIS, IND.

THE two largest congregations that have ever attended a Unitarian service in the city were present at the morning and evening services at All Souls' Unitarian church, yesterday, when the new church home of the congregation was dedicated. The dedication proper was observed in the evening, when the congregation itself, in a responsive service written for the occasion by the minister of All Souls', the Rev. Frank S. C. Wicks, devoted the church to the purposes of worship and the uplift of humanity.

The Rev. Samuel A. Eliot, D.D., of Boston, president of the American Unitarian Association, was the principal guest of the day, preaching the sermon at the morning service, and giving the dedicatory address in the evening. His dedicatory theme was "The Place of a Liberal Church in the Community," and his hearers who were familiar with the Unitarian point of view, felt it to be an able and comprehensive statement of their religious attitude.

The addresses of two laymen of the congregation, Harry C. Huffstetter and Hugh McK. Landon, were especially noteworthy as features of the dedicatory service. They were remarked as setting out, with fine spirit, the ideals and hopes of the congregation for future usefulness in the community. Mr. Huffstetter spoke as a member of the church building committee, presenting the keys of the new building to the congregation. Mr. Landon spoke as president of the board of trustees, and received the keys. The minister read a letter of greeting to the congregation from Mr. and Mrs. Horace McKay, who are spending the winter at St. Petersburg, Fla.

The invocation at the eveniny service was by the Rev. Robert N. Fulton, of the Fourth Presbyterian church, and the Scripture reading was by the Rev. Frank D. Adams, of the Indianapolis Universalist church. The dedicatory prayer was by the Rev. Ernest C. Smith, of Chicago, secretary of the western Unitarian conference, who also assisted at the morning service.

There was special music at both services, under the direction of Christian Martens, preceptor. The members of the congregation were especially delighted with the new organ.

The church, in the main auditorium, and in the social room in the basement, was decorated with good taste. Festoons of smilax were over the walls, while flowers at the pulpit and bay trees, in the social lobby, added to the effectiveness of the decorators' work.

At the morning service six children were christened by the minister, in a beautiful baptismal ceremony. In the course of the day the church gained nineteen accessions to its book of membership.

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BETH-EL

By GWYNN MYRICK

I said, "I will worship God to-day;"
So I hastened to God's House to pray;
With scorn shut the door of my workshop bare,
Thinking to leave behind me there,
All drudging fret of world's mean life,
Toil's grime, and harsh temptation's strife:—
And lo, at the House of God did find
It was God Himself I had left behind!

The Modern Church and Social Justice

CONDUCTED BY REV. JOHN HAYNES HOLMES

Two Tests of the Churches' Democracy

THAT the churches have lost their grip upon the common people is a truth so universally recognized that one is no longer obliged to cite statistics in its support. This statement can to-day be safely made in the form of an unqualified assertion without any fear of intelligent contradiction. "More than half the people in our country and time," says Dr. David Utter, of Denver, in a recent article, "find no use for a church in their lives. . . . Moreover, the unchurched are an increasing majority." . . . . This same fact is recognized by Dr. Joseph H. Crooker in his book, "The Church of To-day." In the fourth chapter, he gives no less than ten classes of facts, some of them sub-divided several times, which go to prove, he says, that the influence of the churches upon society is steadily declining; and that we are face to face with a "crisis" which "involves the existence of the Church itself."

This fact is now so generally recognized that the discussion of the problem, as is illustrated by Dr. Crooker's book, has shifted from the question of the fact itself to that of the explanation of the fact. And, of course, as is inevitably the case, the blame for the existing situation is thrown by the churches upon the great body of the so-called "unchurched." This is the whole burden of "The Church of To-day," which is at once an indictment of what is pictured as a hopelessly materialistic society, and "a plea" to this society to repent of its sins and return to the sacred altars which it has deserted. Describing the hostile attitude of members of Labor Unions toward the churches, Dr. Crooker says, in a characteristic passage, "This attitude, and not the social exclusiveness of the average congregation, explains their absence from church services. They have ceased to care for the sanctities which the Church represents. Their materialistic view of life has no place for a minister. . . ."

This is one view of the situation, and I have no doubt that it contains an element of truth. But I also have no doubt that it fails as an all-inclusive explanation of the problem. I for one believe that the churches themselves can by no means be held blameless for their empty pews and deserted sanctuaries. The churches are no longer representative institutions. They are not identified with the interests of the great masses of the population, and are not responsive to their needs. They are all too often the instruments of special privilege, and the club-houses of social exclusiveness. They are not in sympathy with men, and therefore are men not in sympathy with them. The churches, in a word, have lost their grip upon the multitudes, because the multitudes have been made conscious of the fact that the churches are more private than public, more concerned with protecting the privileges of the few than extending the liberties of the many, more interested in maintaining past traditions than "setting standards of future revolution." The age is not materialistic, but the churches are. Therefore has it become a commonplace of our time that there is more religion outside the churches than in; and a not unusual occurrence to have the same audience, which cheers the name of the Galilean peasant, hiss the church established in his memory.

That the churches are largely to blame for their present plight is made obvious by the most casual study of their practices and methods. Where is there a church, which, tested by the most ordinary standards of every-day activity, shows itself to be truly democratic, genuinely interested in the people, dead in earnest in its endeavor to identify itself with popular needs and aspirations? I have no space here for a complete survey of this question; but I desire to cite at least two tests, which may serve to open up the question for the further consideration of the readers of this Department.

(*a*) In the first place, what happens to a church to-day when its neighborhood begins to change for what is called, in suggestive Christian parlance, "the worse." The better classes, pressed upon by the advancing flood

of the city's life, begin gradually to move "up-town," and the church is left stranded on the barren shoals of an uncongenial population. There are plenty of people all about—people who are overwhelmed by just the problems of life and death to which it would seem that the church had been expressly established to minister. But these swarming thousands are not "our kind." The church seems to have no message for their ears, no interest in their necessities, no consuming zeal for their liberation from poverty, ignorance and distress. And so we have the oft-repeated spectacle of the church's moving out of a neighborhood as the common people move in. The church, abandoned of its own, flees for safety to the comfortable residential sections of the city, and leaves the "wilderness," with its hungry millions, far behind. This retreat of the churches, to my mind, is the scandal of modern Christendom. It means only one thing—that the churches are strictly class-institutions, interested in one class of the population, and that the favored class. And how can we expect, in the face of such a spectacle, that the common people should trust the churches and give them their support? Unanswerable is the word spoken by Dr. W. E. Burghardt Du Bois, in a recent number of the "Crisis." Referring to the removal of two Baltimore churches from a neighborhood which was rapidly becoming colored, he says: "Two churches, founded in the name of him who 'put down the mighty from their seats and exalted them of low degree' are compelled to move! Their palatial edifices filled with marble memorials and Tiffany windows are quite useless for the purpose of their religion with black folk settled next door. Incontinently they have dropped their Bibles and gathered up their priestly robes and fled, after selling their property to colored people for $125,000 in good, cold cash. Where are they going? Uptown. Up to the wealthy and exclusive and socially select. There they will establish their little gods again, and learned prelates with sonorous voices will ask the echoing pews: 'How can the Church reach the working man?' Why not ask the working man? Why not ask black people, and yellow people, and poor people, and all the people from whom such congregations flee in holy terror? The church that does not run from the lowly finds the lowly at its doors." This statement applies not merely to Baltimore churches but to city churches everywhere, and not merely to colored people, but to "people" in general. When the churches decide to move down-town, instead of up, they may once again have the confidence of the millions who have left them—but not before!

(*b*) In the second place, consider for a moment the newspaper advertising of the average church at the present time—a trivial fact, perhaps, but one which is tremendously significant as a test of the democracy of our churches. When a person has some particular kind of business to bring to the attention of the public, with a view to securing the public's patronage, he usually has resort to modern advertising methods; and chooses with great care the medium which he will employ for this purpose. As a rule, he understands perfectly that his wares will appeal only to a certain portion of the public—that he cannot hope to secure patronage outside of a particular class of the general population; and therefore, in selecting his advertising mediums, he takes only those which he believes will reach that portion of the public which he is after. Thus, for example, very few high-class publishers' advertisements appear in the New York "World" or "Journal," while they are printed in abundance in the "Times," "Sun," and "Evening Post;" and, on the other hand, only a pitiful array of "help wanted" advertisements appear in these latter papers, while they are arrayed literally by the thousands in the former. In other words, the advertisers are interested in reaching certain particular classes of the population and they choose for their advertising those newspapers which they know will reach those classes. Find out where a business man places his "ad," and you will know what kind of a business he wants to do!

Nor is it otherwise with the churches. They also are interested in reaching not the multitudes at large, but one restricted portion of the public only—that portion which has culture, wealth, business influence, social prestige; and, with an acumen which would do credit to the most skilful of promotors, they choose their advertising mediums accordingly. The newspaper most largely employed by the churches of Boston is the "Transcript," which is sold for a price which

is practically prohibitive to the man on the street, and therefore has an extremely limited circulation. This journal, however, is received in all the best families of the city, is sure to be found in the library of every home in the Back Bay, and is therefore regarded as the one paper above all others in which church notices should appear. Other Boston papers receive their share of the church advertising, according as they measure up to the general standard of "cold-roast respectability" which is set by the "Transcript;" but, as most of these other papers are popular rather than exclusive in character, their church columns are "short and sweet." And the same thing is true of New York. If you want to know what the churches are doing, you must read the "Herald," the "Times," or the "Evening Post." The "Mail" and "Globe" also reach many well-to-do families, as does the Wall Street Edition of the "Evening Sun," and hence they may well be patronized. But the "World" and the "American," the "Journal" and the "Telegram," which are read by the masses, are not worthy of attention. And as for that distinctively workingman's paper, "The Call"—there are only two churches in all New York which find it advisable to use its columns!

Now this may seem to be a very unimportant matter—but to my mind, it tells a mighty interesting story as to the desires and expectations of our churches; and goes far toward explaining the gulf now yawning between these churches and the multitudes. Church advertising proves conclusively that the churches have no interest in the people, and have no desire to reach the people. It shows beyond all manner of doubt that the churches themselves realize that they are class-institutions, and that their activities can have no conceivable interest for any but the favored few. It demonstrates the disagreeable truth that the churches are aristocratic and not democratic, and have no message for the multitudes who heard Jesus with such exceeding gladness. When the average Protestant church makes its appeal through the newspaper which has the most general and not the most exclusive circulation, and which has the widest and not the narrowest popular appeal, it may then legitimately complain of the materialism of the age and blame the public for its neglect of organized religion—but not one moment before!

IN REPLY TO CRITICS

MAY I add a few words in reply to the statements of my critics in the February issue?

I am grateful to Prof. Christie for the kindly way in which he replies to my sharp attack upon his position. It is certainly inspiring to find a man who can conduct a controversy in such an admirable spirit of good will, and I would assure him of my very sincere appreciation. He asks in his recent letter that I tell more specifically how the church is to accomplish the work of social reform that I am advocating; or, more directly, how I am doing it at the Church of the Messiah? May I say in answer to this challenge that, in the November and December numbers of the ADVANCE, I pointed out in detail *eleven* different things that the church could do in this direction immediately! These comprised only a beginning of what I had in mind, but I believe that, even as a beginning, they are quite sufficient for the average church to-day. It is some of these things that the Church of the Messiah is now trying to carry out. We are not doing all of them by any means, for the simple reason that our church is a typical Unitarian church, and therefore unfitted, both in the temper of some of its members and in the machinery of its organization for a more complete fulfillment of its task. I may add, however, since Prof. Christie has forced the statement upon me, that I am making it my chief business to-day to transform the Church of the Messiah into a church which shall be fitted in every way for the new work of the new era. This is a task that cannot be accomplished in a short time, and I shall be satisfied if I accomplish it in a lifetime.

Prof. Bowen's letter is especially valuable, since it shows that the real logic of my position is the reunion of church and state. I would not for a moment dodge this conclusion which Prof. Bowen very justly deduces from my argument. But what is there, I would ask, to be so scared about in this fact? Prof. Bowen clearly sees that the union of church and state, as worked out in the past, has been a monstrous evil, the victory over which constitutes one of the great achievements of modern history; but he does not see that in this union there is nothing evil *per se*. What has made it evil has been the evil purposes of the church. Had the church been faithful to that ideal of social reform to which it is just now turning, the union of church and state would have been a blessing—not a curse. It is because the church has tried to capture the state and make it subserve its desire to establish an ecclesiastical hierarchy or propagate a theological system, that it has become necessary for humanity to free the state from its clutches. Let the church once and for all abandon its ecclesiastical pretensions, cast aside its theological dogmas, and dedicate itself exclusively in the spirit of Jesus to the bringing of the Kingdom of God upon the earth, and church and state can once again be united for the general uplift of humanity. Nay, they must be so united; for, at bottom, politics and religion are one

This was the ideal of the ancient Jewish prophets; and this, as I need not point out, is more and more coming to be the ideal of the prophets of our own day.

As regards Mr. Weil's manly letter, I cannot refrain from pointing out the two-edged character of his statement that the social propaganda is running riot in our churches "through lack of a message in the minister." It may be true that these men, who are obsessed with the social gospel, have no message for some of our own people. Indeed, I have been affirming this very thing for some time. But what about the message of these men for the people at large? This, to my mind, is the ultimate test; and, if a preacher is serving the needs of men, he has no reason to worry if he is not serving the peculiar needs of a particular sect. Let Mr. Weil read the article in the current "Hibbert Journal," on "What is Schism?" and learn how a prophet's first duty is not to any visible church upon the earth, but to the Invisible Church which is in heaven.

THE UNITARIAN TEMPERANCE SOCIETY

THE victory for temperance has been won in laboratory and hospital, in study and office, in shop and factory. The scientific investigators discover that alcohol is not a life-giver but a life-destroyer, not a true food but a real poison. It injures every organ of the body; shows the operations of the brain and lessens the vigor of muscles; entails disease on children and shortens life. Doctors assert that it induces and intensifies disease, interferes with the healing effects of medicines, and decreases the chances of recovery. The social scientists point out that drink is the chief curse of humanity: producing directly or indirectly a very large majority of paupers, criminals, and lunatics. Insurance companies discriminate more and more against users of liquors, while some give decided benefits to total abstainers. Preference is given more and more to men of sober habits in all fields of employment; even the moderate drinker finds himself barred from many occupations. The great captains of industry issue strict prohibitions against the use of alcoholic beverages.

The arsenal of temperance is crowded with weapons: multitudes of facts cry out against the drink habit and the liquor traffic. But these facts need to be organized into private habits and public customs. Youth needs to be armed with the truth. Laborers need to be instructed in the discoveries of science. The superstition respecting liquors (which ten thousands of brewers and distillers and over a hundred thousand saloon keepers are cultivating and using for gain) must be destroyed by temperance education in home, school, and church. In this work of enlightenment and emancipation the press of the land has a great opportunity and a serious obligation. It is the mightiest agent of publicity. It goes where sermon, school lesson, and parental word does not reach. The newspaper is, therefore, the most important temperance missionary in existence.

Our society is trying to preach the great gospel of temperance through the press, secular and religious. It is using this origin of publicity to reach the masses of the country with the important facts respecting alcohol. It considers this work more vital than the distribution of tracts, which is good in its way. Its president has given his attention to the preparation and publication of temperance articles. He has prepared about forty such articles during the past year, which have been printed in over fifty periodicals, reaching probably over two millions of readers. Plans are in progress for a much wider extension of this work of newspaper publicity.

But to carry forward, not only the old work of free tract distribution, but more especially the new line of public education, the society needs more money. It appeals earnestly and confidently to Unitarians everywhere for generous contributions to maintain and extend these practical methods of "Applied Christianity." We need at once 300 new annual members, paying the small sum of $1.00; at least a score of life members, ($25.00), who may pay all at once or $5.00 annually for five years; and we ask for other sums, large or small, from churches, Sunday schools, Alliance Branches, and all friends of this great cause. All contributions should be sent to Mr. Charles H. Stearns, treasurer, 265 Harvard St., Brookline, Mass.

In behalf of the society.

JOSEPH H. CROOKER, *President.*

A branch Alliance has recently been organized in connection with the Jersey City Unitarian services, with a membership of fifteen, to start with. Mrs. H. B. Harding, Director for New Jersey, and Mrs. Robert Davis, Corresponding Secretary of the National Alliance, assisted in the organization. The following officers have been elected: President, Miss J. A. Tompkins; Secretary, Miss Lilian E. Fuller; Treasurer, Mrs. William Inness.

OUR READERS' EXCHANGE

[*We welcome to this page short communications from our readers touching any article that has been recently published in our columns, or dealing with any vital concern of our denominational activity or general religious interest. This is an "Open Court," our only insistence being that courtesy, pertinence and brevity shall be the manner of all our contributors.—EDITOR*]

AN ADEQUATE THEOLOGY

Editor of THE UNITARIAN ADVANCE:

I SUPPOSE I am partly responsible for this discussion upon the need of an "adequate theology" which Mr. Boynton has urged so forcibly and clearly. I have maintained, for a number of years, in the *Christian Register*, that the next step in religion would be an intellectual one.

I was eighteen years a Methodist minister, and I found in the Methodist church many saints who would compare well with Thomas a Kempis or Saint Teresa. But our great leaders, Channing, Martineau, Emerson and Parker were eminently religious, in the sense that religion is aspiration, devotion, an instinct for a higher, a richer life, as it surely is; or, in the sense that religion is communion with a larger Power, the opening of the Soul and the descent into it of God, as the dandelion opens to the sun which thrills it with its creative fire. And where will you find more religious men to-day than Gannett, Hosmer, or Collyer? Indeed, I affirm that I have found, in my experience as a Unitarian minister, as many saints in proportion to their numbers as I found in the Methodist church.

But why have the Methodist, Congregationalist, and other churches grown so much faster than ours? Of course, most of them have a better organization. But not their organization or their religion has been the source of their strength, but their *theology*; they brought a world-theory, a view of God and our relations to Him which satisfied the intellectual needs of the common people. And Prof. James has shown us in his masterly fashion the love for, and the need the common man has for a philosophy.

But it is said, we Unitarians have a theology, a more reasonable theology than the old Churches. That is true, but our Christian theology is only a modification of the old theology, the old theology with the rough corners knocked off; such as the idea of the eternal pain; but it is essentially the same world-theory and theology, built on the same foundation of an incomparable Bible and the uniqueness of Jesus. And, though this cosmogony and theology afford a solution of the riddle of the world, which to many minds has been satisfactory, it does not prove at all, that they are true. Indeed, the growing intelligence of the common people recognizes that science has discredited the old cosmogony and theology. The story of the Garden of Eden, of the Apple and the Serpent, of the Fall and the Flood, of the penalty incurred by Adam and Eve and all their posterity, of an Atonement by a vicarious sacrifice, of a Hell of fire and a Heaven of flowers—all this is, to us, pure mythology.

But this does not imply that intelligent men do not struggle for a solution of the riddle of the world, at least, for a reasonable statement of belief. Never before in any age was there so great a demand for what Mr. Boynton calls in his happy phrase, "an adequate theology." Everywhere there is a deep desire for a new and true reading of the great facts of existence. I am of opinion that here, however, we have made a grave mistake. We have cheapened the intellect and exalted the heart. We have made the heart the organ of knowledge, and even as strong thinkers as Dr. Dole and Prof. Doan seem to suggest that the good man can give us clearer views of the great realities, of *real things*, than the man of intellectual power.

But there is only one way to evolve a theology, the way of research, of analysis, of investigation, of inference, that is, by the method of science. I repeat only science and philosophy can teach us anything about the universe and our relations to it, whether there is anything in it, corresponding with what we call God, or whether the individual soul is superior to death. There is only one method even for theologic knowledge, that of the gathering and the investigation of materials and legitimate inference from these materials. Of course, the experience of the child and the saint is valuable for study and

suggestion, to the man of science and the philosopher; but it must be clearly understood that any formula which comes from this study and suggestion shall be subjected to the severest criticism.

When the higher, the purer, the clearer the touch, the more freely one can accept all the truth the intellect can communicate, the more simple, the more natural, the more beautiful his religion will be. A man's religion is intimately related to his thought. Truth is not indifferent.

It is true that a spiritual life widens the horizon of thought, but it is *more* true that the honest reception of a great thought deepens spirituality in the soul. Let us welcome, then, "an adequate theology."

JAMES G. TOWNSEND.

Jamestown, N. Y.

A MESSAGE FROM PROFESSOR EUCKEN

Editor of THE UNITARIAN ADVANCE:—

PLEASANT commendation of the address by Rev. Richard W. Boynton, on "Have We an Adequate Theology?" has come to its author from Prof. Rudolf Eucken, of the University of Jena, Germany, the distinguished leader in the new idealistic philosophy and recent Nobel prize winner. Professor Eucken writes:

"I have read your address on 'Have We an Adequate Theology?' with lively satisfaction and cordial sympathy, and I cannot forbear expressing to you my entire assent. You have admirably brought out what the freer trend (Richtung) in religion needs of enlargement and deepening, if it is really to win and lead humanity. We need a more vital content in religion, and likewise a more potent arousing of all men by its means. What you say about the true simplicity is excellent. I am convinced that the movement will take the trend for which you wish and hope; for a longing in this direction is spreading through all mankind, and everywhere fresh powers are springing up to work for it. So it is, for example, in Japan, in India, in Spain. Let us, then, look confidently to the future!

"With best greetings, truly yours,

R. EUCKEN."

ARE WE "LIBERAL CHRISTIANS?"

Editor of THE UNITARIAN ADVANCE:—

I HAVE recently noticed with painful surprise an almost general tendency to emphasize the Unitarian movement as a "Liberal Christian" movement. In fact the term "Liberal Christianity" has come to stand out more prominently than the term "Unitarian." Now, I wonder what one is to do in case a Jew should apply for membership in one of our churches, and yet who does not mean to become a Christian thereby? To my mind we are insincere and trying to bunco the public in claiming to be a free church standing for religious liberalism, and at the same time insisting upon our "Liberal Christianity." I am free to confess that with this so-called liberal Christianity I have not the slightest sympathy, and in its propagation I have no interest whatever. If my position as a Unitarian identifies me with "Liberal Christianity," then I think that it is about time for me to get out. What the average Unitarian minister needs is a course of study in the definition and right use of terms. The Unitarian denomination will not be "pee wee" in its influence in the next twenty-five years if it insists upon its "Liberal Christianity," and at the same time calls itself a liberal religious body. It is getting both on my conscience and on my nerves. I confess that the Unitarian body with its confused mixture of "Socialism" and "Liberal Christianity" gives me weariness of soul. It seems to have no ethos, no consciousness of mission or position well defined, and here is its fatal weakness. Its missionary life and motive are killed at birth. I am almost afraid that it is not my spiritual home.

Take, for instance, a man who has grown tired of all the various phases of Christianity, its rivalries, its partialism, its insistence and its claim to final authority, and yet a man who hungers for a real rational religion based upon the best the world of religion and philosophy can give without limitation, and to whom the very term "Christianity" is repellant; is our church the place for him to find rest for his soul? I recall such a man, a brilliant teacher of Philosophy with the Doctor's degree. He was a man without a church, until I had the singular good fortune

to present to him my ideal of Unitarianism. Then he came to us with a "song in his heart," and entered heartily into nearly all branches of our work. His noble testimony to what this meant for him was an inspiration. He is no ordinary man, but one who is learned in the highest branches of religion, philosophy and science. He is the only man whom I ever heard give to religion a demonstrable scientific basis. And there are thousands of others who need just that sort of spiritual home. We might just as properly insist upon our "Liberal Roman Catholicism" or our "Liberal Calvinism." We don't stretch the rubber quite as far, but the process is precisely the same.

If Christianity is so essential, why is Germany suffering an historico-theological upheaval over the question of the very existence of Jesus? When we get out of the web of inference and deduction down to solid facts it looks as if so vital a matter should have been so historically established that some of the most acute and brilliant minds of the scholastic world could not doubt it. You don't find them doubting the existence of Socrates. A so-called Christianity without Jesus is mere verbal jugglery. And if it owes a lot of its principles to some other sources, why not label it so as to include them with due credit?

Most assuredly, Dr. Eliot's "Religion of the Future" does not hint of a "Liberal Christianity," and the mind of the liberal world is travelling his way. I know that Universalism stands for that sort of thing, and I am accustomed to state that the difference between Universalism and Unitarianism is that the former stands for a "Liberal Christianity," and the latter for a "Liberal Religion." And the reason that I did not return to the home of my earliest ministry was just that difference. It seems now, however, that we are harking back to an almost obsolete position out of a rather mawkish sentiment, and it really worries me.

I am in love with my fellow ministers and passionately devoted to the Unitarian ideal so admirably expressed in its name. Thus have I looked upon it as the great rallying center for those who have climbed to the summit of spiritual effort and caught the truly cosmopolitan vision, whether from Christianity, Judaism, Buddhism, or Free Thought. To me it has been a great spiritual university for the instruction of the souls of individual men in all such spiritual knowledge as may be gleaned from all sources by full and free study and research. With society and its economic problems it has nothing to do *immediately*, but everything to do *mediately* through the individuals it gives to society. In this lies a well defined consciousness of mission sufficient to arrest and command the respectful attention of thinking men. The "man in the street" wants to clearly know what we mean, and when we do not know ourselves, he is rather wary about taking a passage on our line. We have the opportunity to lead the world in a bold and manly way, but we cannot lead it while hobbling along on two crutches one of which is "Socialism" and the other "Liberal Christianity."

A READER.

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"LIBERAL CHRISTIAN MISSION"

A "Liberal Christian Mission" was held last month in The Church of Our Father, at Lancaster, Penn. Neat vest-pocket folders were sent out by mail to a select list of 1,500 persons, with a letter asking them to hear the six sermons illustrating "The Essential Elements of To-day's Religion." A ten-inch space was taken in each of the three local dailies, in which was advertised the service for each evening. Dr. Cooper opened the services on Sunday evening, January 29th, with the subject: "What Is Salvation." L. Walter Mason, D.D., of Pittsburgh, Penn., followed with the topics "The Seat of Authority in Religion," "Man," "God," "Inspiration or Jesus Christ and the Bible," and "Immortality." Emphasis was placed upon the modern Christian view point and denominationalism was not mentioned. As a result the church was well filled each evening, and extraordinarily so on Sunday and Friday evenings. In that very conservative city Liberal Christianity received a hearing such as it has never had before. Many inquiries are coming from very unexpected quarters. On Friday evening nineteen, or exactly one-third of the students of the local Reformed Seminary, were in attendance, and all throughout the services Seminary and College students were present in large numbers.

One of the peculiar facts was that from two-thirds to three-fourths of the audience were men. For many years to come the Lancaster church will benefit from this "Mission."

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CONVOCATION WEEK AT MEADVILLE

THE first Convocation Week of the Meadville Theological School can be pronounced an unqualified success. Five solid days of lectures, beginning Monday, January 30, and closing Friday, February 3, left the hearers still unsated, and produced an effect on the community that may fairly be called unparallelled in the history of the school of the prophets on Chestnut Hill.

The lecturers were men of distinction, from different denominations and various parts of the country. Their themes centred about two of the burning questions of present-day religious thought and effort—the religious training of the young, and the relation of the church to social justice. And they were heard not only by the eager young men of the student body, looking forward to the work of the ministry, but also by a good number of ministers from near-by parishes, of several denominations, and by a growing number of the Meadville ministers, professors and students of Allegheny College, (Methodist) and townspeople.

Beginning with a devotional service, led by one of the professors of the School or a visiting minister, in one case by the pastor of the Meadville Methodist Church, in the chapel of the Theological School, the morning held two lectures, with an interval for rest, the afternoon, at the Unitarian Church, held one, and the evening, at different churches, held another, making four lectures daily, besides an occasional conference or discussion. The morning audiences consisted mostly of the students and visiting ministers and a few others specially interested. The afternoon audiences were considerably larger. In the evening, some of the largest churches in Meadville were well filled by most attentive audiences, and at the closing lecture by President Faunce on Friday evening the great Methodist Church was crowded with a splendid outpouring of people of all denominational connections. Indeed, if one were to specify the most marked feature of this notable week, it would be its pronounced interdenominational character. Sectarian lines seemed to be broken down. Not only were the lecturers, as has been mentioned, of different religious connections, but the evening sessions were held in the Methodist, Congregational, and Presbyterian churches, and the ministers of these churches joined with professors of Allegheny College and of the Theological School in presiding and conducting the opening exercises. An almost Pentecostal feeling was in the air, as if the time had actually come when, as Dr. Washington Gladden tersely put it, religious people could make their differences of secondary moment and begin to be Christians together. Certainly the religious forces of the city were never so drawn to each other before. Not that there was not rivalry. A revival, with teachings very different from those of the speakers of Convocation Week, was in progress in a church directly opposite the Unitarian Church. But the forces in Meadville which are turned toward the light of the new day must hereafter feel a new confidence and courage.

The speaking of the week was invariably of a high order of prophetic and spiritual power. Rev. Henry F. Cope, of Chicago, Secretary of the Religious Education Association, led off with two vigorous lectures, on "The Church as an Educational Agency," and "The Educational Allies of the Church." Mr. Cope's criticism of the inefficiency of present methods and his plea for the securing of educated youth in the service of religion were both notable. Rev. Washington Gladden, D.D., of Columbus, Ohio, whom some of his hearers remembered as the first holder of the Adin Ballou Lectureship of Practical Christian Sociology in 1893, gave on the same foundation five powerful lectures on "Where Are We?"—(1) in Industry, (2) in Education, (3) in Religion, (4) in Democracy, and (5) in Social Morality. There is hope that these lectures, which it is understood were to be repeated at a similar convocation week at Bangor Theological Seminary, will later be published. They constitute a sane, well-balanced and spiritually uplifting review of our present situation as a nation regarding the great issues treated. In each instance the speaker went to the very root of the matter, showed that while our circumstances might be partly responsible, our inner weaknesses were mostly to blame for bad conditions, and in each case suggested the Christian law of love and principle of brotherhood under a common Father as the one sufficient cure.

Dr. Richard C. Cabot, of Boston, the eminent physician and supporter of the Emmanuel Movement, gave two remarkable lectures on what he calls, in opposition to the purely negative agitation going on under the misleading name of sex-hygiene, "The Consecration of Affection." He lifted a delicate subject far above the merely physical plane, with its morality of consequences, and set it amid the spiritual issues of a fully developed human personality. His presentation made a profound impression on his hearers, who felt that they were listening to a new gospel of the sacredness of life, with friendship and love in all its ranges binding together flesh and spirit. Despite the morning hour, the School chapel was crowded to hear this inspiring speaker.

Rev. John Haynes Holmes, of the Church of the Messiah (Unitarian), New York City, delivered two lectures of flaming prophetic power and impressiveness, on "The Revolutionary Function of the Modern Church," and "The Moral Unrest of Our Time—Its Cause and Cure." Mr. Holmes strongly emphasized the social work that religion must do to enter upon its heritage in this new and tragic time of ours, deprecating the power of the individual to accomplish what society together must undertake. Mr. Holmes' sharp and uncompromising denunciation of existing church methods struck some sparks of dissent, but there could be no mistaking the keen sympathy of his audiences with his un-

flinching courage and frankness, as well as with the broad lines of his message. At the symposium held on Thursday morning, presided over by Professor N. P. Gilman, Mr. Holmes had the honor of being singled out for critical discussion. Mr. Gilman freed his mind on certain points of disagreement, Dr. Henry Preserved Smith made very pertinent comments on the social preaching of the Old Testament prophets, and Rev. Richard W. Boynton delivered a friendly but searching criticism of Mr. Holmes's logic and point of view. Mr. Holmes made an impassioned reply, defending his position and explaining his aims and methods, in which he very obviously had the warm sympathy of the majority of the student body. The symposium was long continued after adjournment by eager groups in the corridors.

Rev. William I. Lawrance, President of the Unitarian Sunday School Society, in two lectures, on "The Sunday School, the Key to the Church's Problem," and "Training for Service in Religious Education," which were to be followed by three others the following week, brought out the strategic importance to our churches of more efficient Sunday School methods, and made wise and fruitful suggestions as to improving the methods now in use. Mr. Lawrance was heard with special pleasure by some who had been his parishioners in the Meadville church ten years before, who were glad to greet him and Mrs. Lawrance, and to see with what commanding earnestness and persuasiveness he is preaching the gospel of the new and better Sunday School of the future to all our churches.

President W. H. P. Faunce, of Brown University, Providence, R. I., was the last of this striking group of speakers. His subjects were, "The Making of Character in the Public School," "The Unrealized Possibilities of the Sunday School," "The Present Status of Co-education," and "The Education of the Will." President Faunce has an unusual power of strong and pungent statement, combined with originality of outlook. None of the large number who heard him can have failed to receive new light and fresh stimulus on the aspects of education which he discussed. He set the public day school in its true place as a powerful shaper of character, he made the Sunday School seem an integral part, not only of the educational work of the church but also of the social effort of the community, he stated frankly the growing disesteem in which co-education is held in the higher educational institutions, and his discussion of the training of the will lifted that subject into noble prominence in the plan of making perfect men and women. At the close of this, the final lecture of the series, Dr. Francis A. Christie, who presided, voiced the gratitude of the Theological School to the lecturers, the visitors and the people of Meadville, who had so helpfully co-operated in the success of the week.

Mention should be made of the delightful luncheon on Wednesday, at Hunnewell Hall, attended by the speakers, the faculty and students of the school, invited guests from out of town and local friends. Fitting addresses were made by President Southworth and Dr. Gladden. An hour of book reviews by professors of the School followed, attended by a smaller company.

The most significant event of Convocation Week yet remains to be chronicled. This was the conferring of honorary degrees on two of our best beloved Unitarian ministers. At the devotional service on Friday morning, held in the Unitarian Church because the growing audience made the chapel of the Theological School inadequate, President Southworth, clad in academic gown with scarlet hood, formally conferred the degree of Doctor of Divinity on Rev. Robert Collyer, of New York City, and Rev. Rush Rhees Shippen, of Brockton, Mass., the latter being the oldest living graduate of the School and a member of its Board of Trustees, the former having been a benefactor through the Robert Collyer Library Fund, which will always associate his name with the School.

It is not too much to say that to the faculty of the Meadville Theological School, and to President Southworth, in particular, belongs the credit of having brought about one of the most significant events in the recent history of liberal religion in this country. When men of the calibre of the lecturers of Convocation Week can speak from the same platform, and to audiences of the size and quality of those they addressed, in a small and relatively provincial city, it not only foreshadows the coming in of a better day for American religion, but bears eloquent testimony to the influence exerted for many years past by the able, consecrated, broad-minded group of teachers at Meadville, whose praises are too seldom sounded in those churches which owe to them the preparation for the ministry of fully half the young men who seek our pulpits from theological schools of our founding.

RICHARD WILSON BOYNTON.

BUFFALO, N. Y.

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NEW ENGLAND LETTER

BY the time this issue of the UNITARIAN ADVANCE is fairly in the hands of its readers the Christian church at large will have entered upon the season of Lent. This period might be appropriately referred to in the words of one of our poets as the "high tide of the year." Of course there is no ecclesiastical or legal reason why churches of the Unitarian order should make any greater recognition of this portion of the year than any other. But it has come to be recognized that there are certain psychological conditions which make people a bit more receptive to some of the thoughtful elements of their lives at this time, than at others, and if there is any utility in such a situation we might as well reap the benefit of it. Special services of various sorts seem to be gaining favor, and the reports come from various sections of New England that these are to be carried out on a rather more elaborate scale than ever before. It has been suggested by the Department of Social Service that a series of lectures be given upon the interpretation of religion in terms of individual conduct and civic need. Another fertile field will be afforded by the tercentenary of the King James Version of the English Bible. At any rate, the burden of work which the churches of New England hope to accomplish must be well towards its fulfillment

by the advent of Easter, since the season is so short that few innovations can be introduced after that event.

The meeting of the Religious Education Association in Providence during the middle of January called together a notable gathering of religious educators, and was well attended by our own representatives, who will in turn carry the instruction and enthusiasm which was developed there into "every hamlet and town." Among others to whom these meetings were of particular interest were Rev. William I. Lawrance of the Sunday School Society and Rev. Henry Wilder Foote of the department of education. Both of these men are very busy persons just at present. A glance at the weekly reports of Mr. Lawrance will demonstrate that he is covering just a little more ground than ought to be expected of one man, and not quite as much as would be demanded of two. He is a difficult man to obtain for speaking engagements as his calendar is filled so far in advance. Offers of generous sums of money for the Society which he represents are of little avail, though of course he is anxious to enlarge the resources, and in his willingness to serve all, he is quite impartial in his treatment of weak or vigorous organizations. Mr. Foote spent several days during the middle of February in Boston, preaching one Sunday at the Church of the Disciples, and attending the meeting of the Directors of the Young Peoples Religious Union, but primarily engaged in the arrangement of material for the new hymn book which has been authorized by the Association. Mr. Foote says it will require about two years to complete this important work.

The latest move on the part of the Y. P. R. U. is in the direction of the publication of a directory of things done by the various unions. This of course is national in its scope, and it would not be surprising if the centre of real activity and of things really accomplished should be proven to lie entirely outside the bounds of these states. At any rate the result is bound to prove valuable to all who are puzzling over ways and means to stimulate and conserve religious activity. Rev. H. H. Saunderson, President of the Union, was operated on for appendicitis early in February. This also adds one further item to the long list of complications in which the Austin street church in Cambridge has been involved during the past few months. The matter of a new building is being rapidly pushed forward however, and definite results will soon be announced. Rev. Lewis G. Wilson appeared at his desk early in February after a prolonged and serious illness.

The meetings of the Boston Sunday School Union have been of peculiar interest this winter. The innovation of its being a peripatetic institution may have been a contributing cause, but the success has largely been due to the attractiveness of the programmes. The February meeting at the Church of the Disciples was largely attended, and the address of ex-congressman Powers on "Our Relation to the National life," was filled with interest and suggestiveness. The March meeting will be held on the twentieth of the month at the Meeting House Hill church and the principal address will be given by Miss Dadmun of Winchester.

An interesting situation has developed at West Somerville in the midst of various operations that are taking place in connection with that society, in frequent and significant union services of the Unitarian and the Day street Congregational societies. The monthly meetings of the Unitarian Club of Boston have been very largely attended during the winter, and the addresses have been of marked interest and profit. It is a source of much satisfaction that Dr. Charles W. Eliot ha stood for re-election, as his presence in the chair is the assurance of many illuminating comments on the addresses.

During February the pulpit of the Arlington street church has been filled by Rev. Albert P. Fitch, president of the Andover Theological Seminary, Rev. Henry Van Dyke of Princeton, and Rev. Samuel A. Eliot. The preachers during March will be Rev. Roger S. Forbes, of Dorchester, and Rev. Ulysses G. B. Pierce of Washington, who will preach on three successive Sundays.

Under the auspices of a committee appointed to consider means to enrich the services of worship in our Unitarian churches a convocation for the ministers of New England will be held in the church in West Newton on the 20th of March. At this writing the entire plan is not complete, but the service will include the Administration of the Communion service by Dr. DeNormandie and a sermon by Prof. Fenn. Of local interest in connection with the West Newton Church is the announcement of a gift of fifteen thousand dollars for the purchase of a new organ. The fund for the installation of a set of chimes is growing rapidly, and it would appear that this influential society will soon be complete in the matter of material equipment. The past month has seen few changes either in ministers or in churches. Rev. Howard C. Ives has resigned at New London, Connecticut, to take charge of the society in Summit, N. J. Rev. S. G. Palmer, formerly of the Christian Church has been installed at Dighton; on the 20th of February Rev. H. C. Merrill, a recent student at Meadville, was installed at Whitman; Rev. E. M. Grant has gone to East Wilton. Chicopee, Framingham, Gloucester, Plymouth, Salem, Sandwich, Taunton, Westwood and Worcester, are some of the places that are looking for Unitarian ministers.

ALSON H. ROBINSON.

NEW YORK LEAGUE OF UNITARIAN WOMEN

AT the February meeting of the New York League, Mrs. Leon A. Harvey gave a masterly summary of two present day religious tendencies: church decadence, and the social movement. Mrs. Jessie M. Smith described the various efforts for the care of crippled children in Manhattan, speaking particularly of the school started by the Lenox Avenue Unitarian Church. A collection of $30.00 was taken to aid in paying for the furnace in the Norwegian church at Hunska, Minnesota,

Mr. Louis W. Wilkinson delivered a stimulating address upon Religious Thought and Feeling in Modern England. Mr. Wilkinson said in part, we have reached a cosmopolitanism in religion, a point where we can not believe the impossible and religion is being subjected to intellectual tests.

Changes have come through evolution and through the higher criticism which has questioned for validity passages upon which the virgin birth and the incarnation were founded. Recently a body of one hundred and one clergymen of the Church of England has said "the faith of souls must not be grounded upon New Testament passages the validity of which can only be decided by experts." Since the mid-Victorian time many of the common people have fallen away from the established church. Many persons believe that Disestablishment would increase the power of the Church of England. So far as they are church goers, the masses in England are generally non-conformist. The people have left the church partly owing to increased liberality. But the church going habit is not a final test of the religious spirit. The best way to serve God whom we have not seen is by serving our brother whom we have seen. Social and philanthropic effort are more and more prevailing and the spirit of brotherhood is increased.

The more cultivated school of thinkers have received much inspiration from America through the late Prof. W. James and Prof. George Santiana. James's "Varieties of Religious Experience" is a source of religious culture. Religious experience is different for each individual and each may find that best suited to his own needs. The higher criticism has not touched real religion. This can never pass until human nature passes away. Unitarians have helped and are helping to create a freer religious atmosphere in England.

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NEW BOOKS

UNITARIAN THOUGHT:—By Ephraim Emerton, Professor of Church History in Harvard University. New York, The Macmillan Co. 309 pp. Price $1.50 net.

THIS is the writing, not of a clergyman or a professor of theology; and although the writer is a professor in a theological school, his temper of mind and his point of view are unescapably those of a layman. And this we believe gives the chief distinction and the chief value to this book. It is a layman's book, but of a layman adequately trained to deal with his topic with complete understanding. His accent is never the preacher's accent; his method is not homiletic, or apologetic (in the technical sense of the word); it is straightforwardly pedagogic from start to finish—with all the risks of a certain dryness, perhaps, but with the convincing accent of the disinterested seeker after truth.

And yet there is a certain distinction of significance in the dedication: "To four Unitarian women of four generations, my grandmother, my mother, my wife, and my daughter, I dedicate this book." That tells a story of its own, and indicates not absolute detachment in the writer's point of view. In fact Dr. Emerton very frankly identifies himself with the Unitarian fellowship, and his work is so far an *Apologia*, in a way which he does not seem to evade.

"The author hopes," he writes, "to have shown that Unitarianism is so truly a form of religion that it ought to satisfy those who make the highest demand upon the religious life. By religion the Unitarian means a recognized dependence of man upon the power greater than himself which he feels at the heart of things, animating, guiding, reconciling all by the action of a will that is neither above law nor subject to it, but is itself Law. . . . He adds to his definition the element of personal service. Toward this power he feels those sentiments of devotion, of gratitude, of duty, of dependence, which lead to rational worship on the one side, and to right dealing with his neighbor on the other." These are the words not simply of the investigator but of the advocate. But the unconscious and natural tone of the book is predominantly that of the trained student of the history of religious development, and its method is distinctly scientific.

Indeed we have never seen a more logical and unaffectedly genuine manner of the unfolding of a system of thought, than Dr. Emerton presents here. He begins where a frank and rational mind naturally would begin, and comes out where it should come out. Not the first chapter but the last deals with the thought of God. That from an honest Unitarian point of view, is not the beginning of religious thought or experience, but its consummation. The logical modern beginning of religious enquiry is with the Nature of Man, and Dr. Emerton allows no misunderstanding as to this point. The Unitarian's religious thinking he says, "begins with and centers about the idea of man himself as an independent, self-determining being. His religion is a religion of humanity, starting from human impulses, limited by human capacities, working by human methods, and expressing itself in human ways." This certainly is clear-cut, and robustly reassuring. But before this logical beginning, comes a necessary preparation for beginning, incident to the reaction upon tradition inevitably necessitated by a system of thought at variance with generally accepted opinion. This is in a chapter on "Miracles." All orthodox theology is conditioned on a theory of the miraculous. The parting of the ways for Unitarians lies in the abandonment of the theory of miracles. Dr. Emerton becomes almost dogmatic in his precision of statement on this point. "Unitarians" he says, "meet the whole proposition of the miraculous with a general denial. There is no such thing as a miracle. They reject all the methods we have enumerated for making the notion of miracle acceptable to the rational mind. On many points of theology shades and compromises may be pardoned; on this never." This strikes straight to the centre of things—and the aim is accurate and effectual.

We have not space to analyze in detail Dr. Emerton's expositions of essential faiths. He deals in order with the Bible, Jesus, Redemption, The Church, Worship, The Future Life, and The Thought of God. There is the tone of candor and straight-dealing veracity in all of it: no shuffling with phrases, or attempts to save symbols by rationalizing mysticisms: one could hardly find elsewhere so clean and honest a statement of the Unitarian beliefs as is here presented, and all of it with a background of convincing historical research:

a fair-minded presentation of older views contrasted with modern views in their natural course of development. There is a paucity of "fine writing": little sentiment, no exhortation and no smartness of sarcasm or denunciation for things controverted. The temper is that of the scholar always: and perhaps, too, the temperature is that of the schoolroom incessantly. Prof. Emerton has not a bit of "pragmatism" about him, and temperamentally is not a mystic, though not unconscious of the reality of mysticism as a factor in religious development. He does not write as Dr. Doan, of Meadville writes, for instance—perhaps partly because he is not of Meadville but of Harvard. For despite the modernness of tone and genuinely scholarly point of view, one does not miss the fact notwithstanding, that the writer of this volume has always known Unitarianism in its Boston environment, and at the Boston temperature, so that with him Unitarianism is a very sane, a very high, and pure, and comprehensive idealism:—but very, very complaisant.

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MYTH, MAGIC AND MORALS:—A study of Christian Origins, by Fred. Cornwallis Conybeare, M. A. (Issued for the Rationalist Press Association, limited.) Boston, American Unitarian Association. 382 pp. Price, $2.50 net.

THIS is an uncomfortably big book, with an almost offensively unfortunate title. But when one gets into it it proves well worth while, and not a little readable. Its sub-title is properly adequate: it is "A Study of Christian Origins," of a wholly scholarly, sober and self-respecting character: and the place of magic and myths in the development of the New Testament literature is very accurately and fittingly told. From the professional Free-thinker's point of view, doubtless these were the predominantly big things to emphasize, and so they are written large in the title, but on the whole the book is written with wholesome poise and candor. Its material is the collected results of the modern higher criticism in the New Testament field, familiar to all well-trained Bible students, of course, but here presented in a clear, luminous and readable way that will appeal to those not of the professionally scholarly class. It begins with a good statement of the value of the personality and the work of Paul; analyses very fairly the problems involved in the Gospel literature, being particularly successful in setting forth the values of the non-Marcan sources. Then follow chapters on "The True Jesus," "Jesus' Moral Teaching," "The Baptism of Jesus," "Birth Legends," "Magic Use of Names," "The Eucharist," "Baptism," "Marcion," and "Development." The latter chapters are not all intimately correlated and have the effect of essays separately prepared and here assembled for convenience of publication. But all is interesting, and worthily written. The book is obviously a reprint from plates of English antecedents. Of course the book would have had more attractive form if originally put together by the American Unitarian Association.

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THE GOLDEN SHUTTLE:—By Marion Franklin Ham. Boston, Sherman, French & Co. Co. 176 pp.

MR. HAM has a sweet and simple gift of song: always tuneful, not seldom touched with a delicacy of thought and feeling of no little charm; and all, on the whole, of a somewhat old-fashioned tenderness of tone. Rather old-fashioned certainly, is its tendency to the melancholy and pathetic—and a certain recurrence of the thought of death. But although this is a preacher's book (Mr. Ham is our minister at Reading, Mass.) the moral accent is not unduly accentuated, and the religious tone somewhat notably rare. Nearly all the poems are short and of lyric form: some of the best being graceful quatrains. The Nature-note is frequently sounded, with pleasing simplicity and sincerity if not with subtlety. One long poem, "Marah," deals with a love-tragedy somewhat psychologically and through transitions of many moods. Some of its stanzas are effectively worked out, but the shorter and less ambitious lyrics make up the best part of the book. The contents are divided into six sections. I. Pastorals. II. Life. III. Love. IV. Faith. V. Miscellaneous. VI. Some Later Weaving.

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—The January number of *The Hibbart Journal* is full of good things. The Bishop of Ossory writes of "Theology and the Subconscious"; Prof. H. C. Goddard writes of "Language and The New Philosophy"—a very suggestive article; "Ideals and Facts" is the subject of an article by G. Lowes Dickenson; very timely, if not convincing, is G. W. Mullins' "Woman Suffrage: a New Synthesis." "The Theology of Laughter," by the Bishop of Tasmania, is, at any rate, original, while Canon William Danks' article on "The Clergy, Conscience, and Free Inquiry" will challenge keen controversy from not a few readers. "The Roman Catholic Church in Italy at the Present Time" is discussed by Prof. Giovanni Luzzi, and "The Ecclesiastical Situation in Scotland" is discussed by Rev. Donald MacMillan. "Whitherward—A Question for the Higher Criticism," from Rev. K. C. Anderson renews certain tones conspicuous in an article by the same writer a few months ago; "Christian Ethics and Economic Competition," by Prof. A. O. Lovejoy, deals forcefully with the ever present industrial problem, and "What is Schism?" by Rev. J. M. Lloyd Thomas, is interesting to all workers in the liberal cause.

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